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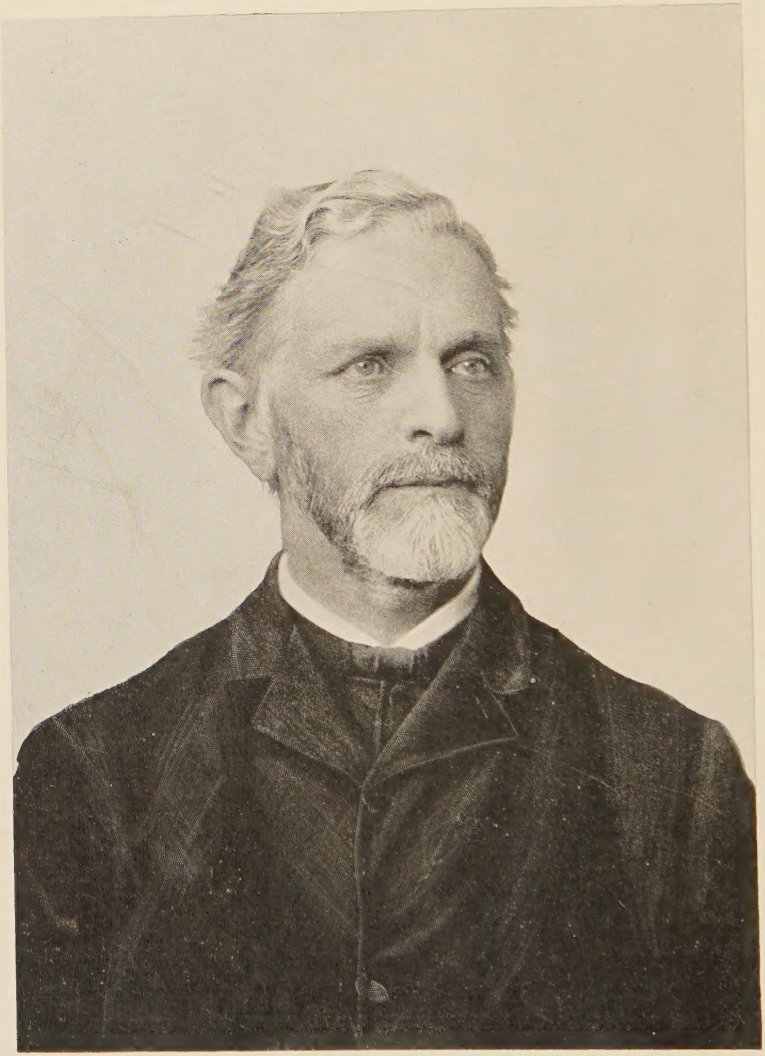

REV. JOHN WORCESTER

GENERAL PASTOR OF THE MASS. ASSOCIATION OF THE NEW-JERUSALEM CHURCH.

THE

NEW-JERUSALEM MAGAZINE.

VOL. XVI.—NEW SERIES.—No. 1.

JANUARY, 1892.

THE BEGINNING OF IMMORTALITY IN MAN—AN INQUIRY.

To prepare the way for the inquiry which is the main subject of this paper, a somewhat extended statement appears to be necessary, and some explanations.

In a small volume of lectures on Genesis and Exodus, lately published, we find the following suggestions — put forth not as dogmatic teachings of the church, but as the writer's thoughts at the time: —

We read that "God formed man from the dust of the ground"; and although this has another meaning also, I think it expresses the literal truth that the animal organism of man began with the simplest forms. I do not think of him as developed from another animal, any more than I think of other animals as being undeveloped men advancing into human form; but I think of a developing, human animal advancing along its own line, until, the animal part of man being complete, it was possible to add to it those human parts of the brain and of the mind by virtue of which man looks down upon the animal qualities in himself, and rules over them. Up to this point, it is an animal with animal affections, appetites, instincts. I doubt not that it is a good and noble animal, living upon the fruits and grains of the earth, in life-long and single-hearted attachment between mates * — as is the case with many

* We have reason to suppose that this was true of that branch of the race which was formed into the first church upon the earth — represented by the dwellers in the Garden of Eden; with other branches of the race, no doubt, there was variety in natural disposition and habit.

other noble species of animals ; but as yet its hands are upon the ground, or upon the trees ; its attention is fixed upon the outer world only ; it seeks only animal comforts and pleasures.

There is a sun of heaven all the time shedding the light of heavenly wisdom, and the warmth of heavenly love ; but there are as yet no organs in man to perceive them, and to compare them with the light and heat of the world. He thinks from his animal feelings, and expresses them, but he does not think *about* them and describe them — he is not yet a 'speaking man.' With the development of the truly human faculties that look down upon the animal in him, comes the dawning in his mind of spiritual light, the objects of which are spiritual things — states of mind, ideals of heaven, revelations of the God of heaven. The man begins to look up, to rise upon his feet, to be instructed in spiritual things, to compare them with natural, to describe their differences. He speaks, he reasons — he is truly a man. (pp. 40–42.)

Objection has been made by some to the term "human animal," because what is truly human is not animal, and the term seems to imply that the animal had the essential attributes of humanity. This is not meant. But the animal part of man is different from and more complex than any other animal ; and the objectionable term means this complex animal that belongs only to man. Perhaps *hominine* would be better than human.

Another objection to this view of the gradual development of man, is based upon one of Swedenborg's relations of things seen and heard in the spiritual world. The angels had been showing him birds and animals of many kinds, fruit trees and timber trees "all in the richest foliage," also fields of grain ; and they said :

> Such things in our world are created by God instantaneously, according to the affections of the angels ; but in your world they were created in like manner at the beginning, but it was provided that they should be perpetually renewed by generations of one from another, and that creation should be so continued. (T. C. R. 78.)

At first sight this gives an impression not in agreement with the idea of gradual development. But surely it is not

meant that fruit and timber trees, fully developed in richest foliage, fields of grain, birds and beasts, were instantaneously created! Not precisely this is meant of the spiritual world; for there it is only the outward correspondent form which is instantaneously produced — the inner essence of it in the minds of spirits and angels being gradually developed. What it is possible to think of as instantaneously produced in the beginning on this earth, are the simplest, lowest forms which could grow into the trees and the grains, the birds and the beasts — perhaps after many generations. I would not indulge in idle speculation, but one's mind desires some reasonable view to rest in, and it does not seem unreasonable to think of these humble beginnings of life as existing in great variety — not necessarily in outward form, but in capacity for development. Very likely some simple forms may have had the capacity for branching into many related forms; but no doubt there were very many varieties even in these beginnings of life, answering to the broad differences in the fully developed kingdoms of nature. Among them may have been that hominine beginning, which was so late in attaining its human completeness. For the creative influence from the first was in the effort to produce man as the basis of the heavens, and with man the natural kingdoms which are representative of human faculties and affections. They may have begun together, and gone on with their developments side by side. Naturally the representatives of the lowest faculties and affections had their full development first, and the higher and more perfect came later — the most perfect attaining their full forms as man himself became man. There can be no tendency in them to become man. They are not in the line of the development of man, but simply in that of the representation of some of the attributes of man — and these not the highest. Man alone in what is peculiar to his form represents and embodies the nobler human powers which look down upon and rule over the whole natural world — primarily, in epitome as it were, in himself, and, secondarily, around himself.

That we do not see any evidence of such development now

going on may be for the reason that man having attained his human development, the representatives of his various faculties have also attained theirs; and there they rest, subject to improvement or deterioration, but not to development into something discretely beyond what they are. But this is no objection to the view that there was such development until such full representative form was reached.

Such development as is here described is no hap-hazard evolution in every direction. It is an orderly development, on a Divine plan toward a Divine end. For mankind it is just such a development as takes place now in the formation of every human body; and for the kingdoms of nature representing man, it is a parallel development corresponding to that of man.

We may be permitted to assume, for the purpose of the present inquiry, that the human body was originally thus developed from the simplest beginnings, gradually becoming more highly organized, until to the hominine animal were added the parts of the brain by which man can know God and heaven, and from love for God and heaven can look down upon and rule the animal. Now the question is, whether in its simplest animal forms this being was an immortal man, capable of being developed as such in the spiritual world, or were these forms merely animal, and did they perish like other animals, until there were added to them the faculties which are capable of looking up to eternal things?

We know that animals are not immortal, and that man is immortal solely by virtue of his capacity of knowing God, and being conjoined to Him. (L. J. 25.) Therefore the hominine animal form, which had not this capacity, could become immortal only by having this faculty of knowing God added to it, or developed from it in the spiritual world after death, or in some mysterious way before death, without any corresponding development of the body; and the question is, was this addition or development possible?

We are taught that there are no spirits and angels who were not once men upon earth, and that spirits and angels cannot be multiplied in the spiritual world, without the

natural basis. The spirit of man, therefore, was not formed before his body, but was built up upon or within the body, and it is difficult to see how any organ of the spirit could have been formed without a corresponding organ as its basis or matrix in the body. The creative spirit from God, we are told, did not first produce the spiritual world, and from that the natural, but came down to ultimates, and upon ultimates built up the intermediates, which are all things of the spiritual world. Therefore it seems necessary that there should have been formed the natural brain as the basis for the spiritual brain.

It will be answered that in the case of embryos which are lost before the development of the body is more than begun, we seem to be taught that there is immortality, and a subsequent perfect development of the spiritual body. But in this case there is the perfect human receptacle of life from the father already formed — perfect as to all its interior human form, clothed with pure substances from the mother, and apparently needing only the growth and perfecting of the outer organism of which the essentials already exist. But suppose there were no such receptacle of life existing from the father; or, rather, suppose that there were a brainless receptacle like that of one of the lower animals, how could a spiritual brain be formed in it? Immortality and spiritual development seem impossible in such a case.

It must indeed be true that there was operating upon even the beginnings of the hominine animal the creative effort to build them up into immortal receptacles of the Divine life; and it seems as if this effort must have been especially operative in the development of higher and higher receptacles through the fathers of the race; for here are formed the interior receptacles, of purest and most pliable substances, which are clothed upon by the mothers. But until those receptacles attained a development higher than the animal, it is difficult to see that any truly human spiritual development could be formed in them or rest upon them. But as soon as the human convolutions of the natural brain were developed, then first there existed the basis for the spiritual, celestial, and inmost

degrees by means of which man is a man, and can know God and be conjoined to God in immortal life.

It will be seen that this view rests upon the principle that the earths are the basis of the heavens; the human race upon earth the basis for the life of the angels; the Word upon earth the basis of their wisdom. This is taught by Swedenborg in many forms, but in none more clearly than in the small posthumous treatise on the Word. There we read:

> The Divine sent down from the Lord into the world could not but pass through the heavens in their order, and exist in the world so formed that it may return in the like order through the heavens to the Lord. . . . The Lord flows in from firsts through ultimates, thus from Himself into the natural sense of the Word, and thence calls out or evolves its spiritual and celestial sense, and thus illustrating He teaches and leads the angels. (11, 18.)

Influx through the degrees of the heavens is not denied; on the contrary, it is affirmed elsewhere that the Word has thence its Infinite possibilities of heavenly wisdom on every plane. But still it is not revealed to angels until it ascends from its basis in the earths. And this is parallel to the descending and the ascending order of creation — the creative efflux produces first the sun of heaven, and through that the atmospheres on the several planes of the heavens. And yet from those atmospheres which contain the substances of which the heavens will be made, no angelic forms are created, nor corresponding animal or plant or mineral forms, until from the basis on the earths rises the human organism — first merely animal, then human in the natural, spiritual, and celestial degrees.

Therefore there do not appear to have existed any means of developing a human spirit in any other way than by first developing the human body as a basis for it; which would necessarily lead to the conclusion that the prior forms which were merely animal and not possessed of the essentials of humanity could not be the basis of immortal human souls.

Another conclusion seems to follow from the same premises — which is, that the theory of *parthenogenesis*, so-called, is

untenable. The substance of this theory is that the successive steps of advance from a lower grade of animal life to a higher, and from the merely animal to the human, have been effected by the influx of the Divine, either through spiritual forms first created or immediately, into the unimpregnated ovum — thus without animal fatherhood, but a mediate or immediate Divine Fatherhood. But it appears to be proved that the spiritual forms which might be supposed to be the means of such mediate Fatherhood, cannot exist without a prior natural organism, which serves as their basis or matrix, and thus cannot be the cause of that organism. To suppose otherwise is to suppose that when the animal organism of man was so far developed as to be ready for the final addition of the human faculties, a human spirit or spirits were made in the spiritual world, and inserted into the prepared ova, and made the means of developing there the human form — which is contrary to all our teaching. If, then, this mediate Fatherhood of God is excluded, according to the parthenogenetic theory the Divine must have been Itself incarnated in the ovum, which first became man — for the conditions are essentially the same as in the Divine Incarnation — and the first man would then have been the Divine Itself.

No one would accept this conclusion — for the Lord is the Only-Begotten of the Infinite Father — and we are brought back to the supposition, which seems in every way more reasonable, that the creative influence operating from ultimates to produce a basis for the heavens, operated upon male and female alike, and produced in the paternal seed successive developments of the receptacles of life, which were not the Divine Itself, but receptacles of life from the Divine, and were afterward clothed in the ovum and womb of the mother. This is according to the principle of Swedenborg's remark :

> The first production from those earths, while they were yet new and in their simplicity, was the production of seeds ; the first effort into them could not have been any other. (D. L. W. 312.)

One other point it may be necessary to mention, to guard against misunderstanding, which is the appearance that the

doctrine of creation from first principles through ultimates is in conflict with the more familiar doctrine that the spiritual world is the world of causes, and the natural world the world of effects. There is no real conflict. The creative influence was itself spiritual. There were no heavens of angels for it to operate through. Therefore it flowed immediately into the ultimate of the natural. But this fact does not conflict with the fact that when there were heavens and hells the creative influence flowed through them and was modified by them; nor with the other fact that when there were human souls they were propagated, just as the forms receptive of animal life only had been propagated before.

Newtonville, Mass. JOHN WORCESTER.

A SONG OF THE WIND.

HEAR the Night Wind sighing, sobbing,
Every pulse within it throbbing: —
"O — h, O — ho, O — h, woe!
To my commandments hadst thou hearkened,
Then thy life had not been darkened
By the clouds of sin.
Thy peace had been like a river
Flowing in from life's own Giver;
Flowing out as to an ocean,
Filling ev'ry least emotion,
From the Lord within."

But now the song far softer grown,
Back by murm'ring leaves is thrown.
S — o, S — o, S — o, So!
Back by leaves and tree and forest,
Hear the voice e'en still more earnest,
"Oh! my child return!"
Upon the weary, restless night,
There breaketh in the clear daylight —
The contrite heart in worship bent,
Hears the Voice, in mercy sent,
Whisper "Peace, be still."

Bridgewater, Mass. ELIZABETH H. WORCESTER.

SACRIFICE OR SERVICE.

A PROMINENT Jewish rabbi has said that "Christianity is the apotheosis of Sacrifice," and this is true of the prevailing Christian theologies. The mission of Christ has been made to consist first of all in the sacrifice of His life for the sins of men; salvation has been made to be the result of that sacrifice, and the same sacrifice has been made the chief incentive to love of the Saviour. The hearts of believers have been stirred and their minds aroused by vivid pictures of the sufferings on the cross — the eloquence, poetry, and art of the church have been devoted to this appeal for the gratitude and affection of men on account of the sacrifice of their Lord. The cross is the emblem of religion to the great majority of Christians, and whole peoples bow before the emblem as they pass it by roadside or on hill-top, or on church spire or at the altar. And where the emblem is discarded, the idea it represents forms a hardly less prominent part of the formulated expressions of religious belief. In the theologies and in the teachings of the church, this sacrifice on the cross was made not directly for service to men, but indirectly by satisfying the hard demands of the Father, and the lifelong service of the Lord passed out of sight or was little heeded.

Of late the direction of thought has changed, and men recall that the young man Jesus was a carpenter; that his public life was one of ministering; that he fed the hungry, healed the sick, and preached the glad tidings. In deeper thought — or, more commonly, in deeper perception — Bible readers catch glimpses of the far greater service which He rendered in bringing the Divine life and heaven nearer to all humanity, while bringing it down to his own humanity, and putting evil and hell farther from all men by putting them farther from himself.

It may be long before the world at large reads the wonderful story of the Divine life on earth with any clear understanding of the infinite service to humanity which Jesus

rendered, but men are beginning to see in spite of obscuring dogmas that the Divine human life was a life of service rather than of sacrifice, and what there was in it of sacrifice was for service. It is true that He laid down His life for His friends; but He laid it down because "it is expedient for you that I go away; for if I go not away the Helper will not come to you; but if I go I will send Him unto you." His going was the last of a long series of ministrations that all tended to make the Spirit of Truth the atmosphere of human life. The dying on the cross was only the continuation of a life of service to men. The object of His dying, as of His birth and His daily living from the manger to the cross, was service and not sacrifice. It is true that "Jesus is the Lamb of God that beareth the sins of the world"; but He bore the sins of the world as each of His followers must bear the burden of selfhood by meeting temptation and overcoming it.

The theological idea of sacrifice was largely derived from that portion of the Old Testament where the veil of the letter is most opaque, namely, in the Jewish ritual. But the truth is becoming more and more generally acknowledged that the spiritual and Divine quality of that ritual must lie in its representative meaning, and not in the ritual itself. The leading idea of the Jewish burnt-offerings, oblations, and sacrifices was not the idea of giving up, but of purification and sanctification. The sacrifices were for the most part eaten by those who brought them to the altar, only certain small portions being burned.

The animals and birds and grains brought to the altar were such as formed the principal food of the Israelites and stood for all that nourished and sustained bodily life. The bringing of these to the altar of Jehovah represented the bringing of all that goes to sustain and nourish spiritual life — all the thought and affection that enter into the blood and fibre of the soul — to Him who is the temple and the altar, to be purified of evil and filled with the fire of love — love which is essentially desire to serve and delight in serving.

By false doctrine of Christ's mission, and by false interpre-

tation of the symbolism of the Jewish ritual, the idea of self-sacrifice as being in itself a virtue and pleasing to God has become imposed upon Christian thought, and has overshadowed the love of service which is the law of love.

Religious principles lie at the centre of the mental life of races and nations and individuals, and their influence radiates outward far and wide, and permeates the mind to its circumference. The dogma of atonement by the sacrifice of Christ has spread its sombre hue over moral and civil as well as social thought. We cannot easily escape it entirely, even in our day, and for cure must resort to those rational truths which are the "leaves of the tree for the healing of the nations." It shows itself in the celibacy of the clergy, and in the monastic institutions of the Catholic Church, and not less unmistakably in the limiting of joyousness of life which forms so prominent a feature in Protestant Church discipline. It reaches out beyond the bounds of church organizations or religious observances, and tinctures prevailing ideas of moral and civil and industrial laws and conditions, and affects reformatory plans and efforts. It has made the ideal life to consist principally in a mere negation, namely, in abstinence from enjoyment, especially of sensuous delights; has blurred the distinction between innocent, sensuous delight and sinful sensuality; has stripped outward life of its sweetness; has weakened the basis of affection; and robbed character of elements essential to health and vigor. The ideal of life most frequently held up is essentially an ascetic life, and consciously or unconsciously most people, under the influence of traditional belief in self-sacrifice, accept asceticism as an essential of virtue.

The discrediting of the sensuous nature and the sacrifice of its delights left purely intellectual development to be the principal object of self-culture. The result was and is a widespread deformity of character with lack of physical basis to life, and of stability and firmness and repose, and with exaggerated acuteness of intellect, sensitiveness, and nervousness. The revolt against the dogma of atonement by the sacrifice of Christ has been followed, in at least some Protestant coun-

tries, by partial relief from asceticism, and the ban has been raised, even among the most religious, from certain kinds of sensuous enjoyment, especially the enjoyment of music and art and natural scenery; and in the rebound from unnatural constraint these particular kinds of sensuous indulgence have been extravagantly exalted, and the pursuit of them raised to the dignity of a cult. Still, with all its extravagances, this is an onward movement toward a true measure and appreciation of the beauty and blessedness and nobility of the unperverted sensuous part of man, of the value to character of sensuous delight, and of the importance, the vital importance, of preserving this plane of life free from perversion, pure and wholesome and throbbing with spiritual life.

The enjoyment of eating and drinking is a sensuous enjoyment, but it is the symbol of the delights of union in love with the Lord, and of brotherhood with men. To gather about the table, and to eat and drink there, represents the gathering around the Lord and receiving from Him love in the heart and light in the mind, and also that brotherhood and oneness for which He prayed: "That they may be all one; even as Thou, Father, art in Me and I in Thee, that they also may be in us." He bids us pray for daily bread. The time must come when the deepest delight of every meal will be in the sense of fellowship with men and of the presence of the Lord. Still the basis on which all this higher life rests is the sensuous enjoyment of food and drink. In early life the sensuous enjoyment is the principal enjoyment, but as spiritual life develops, the sensuous part of the enjoyment becomes incidental, and the sense of brotherhood and of gratitude to the Giver of daily bread fills it with new life.

And the strongest and deepest and noblest of sensuous delights — that on which, in a way, the whole character rests — is the representative on its plane of conjunction with God. Aye! deeper still goes its spiritual significance; for it represents, on the plane of human, sensuous life, the union of love and wisdom in the character of God. In itself, when unperverted, it is as pure and innocent as a baby's smile. It gathers within itself the deepest friendship, the strongest desire to

minister, the most heartfelt, mutual respect. In youth it is indeed, as all conscious life is, external; but within marriage that is free of sin of motive, thought, or deed, and filled with ministering, the whole tendency is for the deeper spiritual delights — delights in serving, delights which have no words to express them in human language on earth to fill the outer form of sense — until the inner life becomes the end, the outer form the incident; and when the material body is laid aside the inner life of marriage, itself exalted and intensified, finds more complete ultimation and expression in the sense-life of heaven.

The ascetic idea which originates in ascribing to self-sacrifice a virtue in and of itself is really holding fast the tradition of men and rejecting the commandment of God. It bears with it the curse that follows adding to the commandments of God as well as diminishing from them, for it replaces the law of service and deadens the conscience to duty to fellowmen. The Pharisee carried it to its logical conclusion, and Jesus spoke of it when He said to the Pharisees:

> Full well do ye reject the commandment of God that ye may keep your tradition. For Moses said, Honor thy father and mother; and he that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition.

The Pharisee, who was in his time and country the representative of the church, subordinated sacrifice to service even when the service was prompted by normal, natural affection, as well as commanded from Sinai. The church of today does much the same thing. Its call is a call rather to sacrifice than to service. It calls upon the rich to sacrifice in almsgiving, and upon the poor to sacrifice in abstaining from wholesome and innocent delights of life, and offers heaven as a reward to both rich and poor. Sacrifice and reward form the burden of church precept. It is this that causes Christians to

regard with complacency the prevailing miserable conditions of useful service, in which poverty and deprivation of essential means of a healthy life all but universally accompany labor not requiring special ability.

Swedenborg makes the generalization, which in the statement of it carries conviction, that love — love which is spiritual life itself — rests on sensuous delight as wisdom rests on sensuous knowledge. Neither love nor wisdom are sensuous, but both rest in human character on the sensuous nature. How weak and inadequate is the support to the higher nature which the theological idea of self-sacrifice would allow! How stunted and limited the prevailing conditions of useful service leave the affections!

We have relied in our country for improvement of the condition of the masses on freedom and universal education, and both are indispensable to progress; but freedom is essentially freedom to enjoy God's blessings, and is but an empty name if the blessings are diverted, and education as practised in schools develops at best only one part of character. Without delight characters will starve on knowledge. A bulging head and a shrunken heart do not make of man an image of God. For what has He given the vast material development which is ushering in the new age, if not to furnish the basis of a higher life in more complete sense-life?

Service in this world must consist largely in ministering to the wants of the sensuous nature.

There is a sacrifice which forms an indispensable part of Christian effort. It is, however, the giving up not of good things but of evil things; it is stopping short of sin or excess in every enjoyment; it is putting out of thought whatever of sinful lust or desire may flow into it; it is shunning evils as sins against God. This is utterly unlike the sacrifice which is giving up the means and conditions of healthy living and development, and is just as far from giving up innocent delights of sense-life. The tendency of this sacrifice is to develop higher and purer enjoyment, and to subordinate more and more the external delights. Without the shunning of evils all delight deteriorates and becomes more and more external, less and less

alive. The sensuous nature without sacrifice or giving up of sin is spiritually dead.

In abnormal social conditions, with poverty, disease, war, and injustice on all sides, sacrifice of life and limb and health and outward well-being are at times necessary to right service; but the main object and end in such cases are service not sacrifice, and the healthy-minded Christian looks straight to the service to be performed, and the sacrifice is to him unavoidable incident. In more orderly conditions such harm would not be an incident of service. As the love of service becomes more widely established among men the conditions of service will become more and more favorable to the best development of manhood, physical, mental, and spiritual.

The sense of self-sacrifice is the bane of religious effort — an unwholesome, subtle self-conceit.

There is still another sacrifice to be made, for Jesus said:

> And he that doth not take his cross and follow after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

But this is involuntary sacrifice. The cross and the dying come unbidden like the death of the body. It is the dying of old affections that the pure love of ministering may be born into the conscious life, together with trust in and love of the Lord. He did not crucify Himself, neither are His words a command to His followers to commit moral or spiritual suicide. They are glad tidings of refreshment and strength to the man who feels the life of affection ebbing away, and is spiritually faint and suffocating; tidings of new and purer and deeper affections on the way to his heart from the fountains of life in God's love.

No! Christianity is not the apotheosis of sacrifice, but of service. The law which includes all the law and the prophets is the law of service; for love to the Lord and the neighbor can have no existence other than in the service or in the desire and effort to serve. The Lord in His Humanity was and is a fellow-servant among men:

> But Jesus called them unto Him, and said, Ye know that the

rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would be great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

In the representative account of His second coming, it is the faithful servant who is blessed; the one who has used his talents well, that is welcomed to the joy of his Lord; and they inherit the kingdom who fed the hungry, gave drink to the thirsty, took in the stranger, clothed the naked, visited the sick, and came unto the imprisoned.

Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

These various services stand for all the functions of society; and it is faithful performance of function that secures to a man the blessing of the Father, and the inheritance of the kingdom.

Society consists essentially of an organism in which individuals and bodies of men are the organs, and the law of love or of function or service is the law of the organism.

Heaven, as Swedenborg describes it, is not a heaven of sacrifice but of service — service filled with love and delight from within, and surrounding the servant with beauty and completeness and all the outward means of well-being. The law of service is the law of conduct and of inner life of the angel. The direct inflow of love and wisdom from God, and the mediate inflow through angels to one another, the outer relations and associations of individuals and bodies of angels, and the whole order of heaven depend upon function. What each one there has or is, what comes to his heart from within, and what comes to his sense from without are the results of what he does and loves to do for others.

And when and so far as the kingdom of heaven comes to earth, the order of life here too will be shaped to the law of service or use. The most attractive conditions of life will be the conditions of useful living. Health and peace of mind,

beauty and completeness of home-life, and all the necessary means of outward well-being will be the natural result of faithful performance of function. The line of least resistance from day to day will lie along the path of duty, and the social current will tend to flow along the course of the stream of Providence.

But there is no drifting to heaven — the forces of society can and should act with the laws of spiritual growth, but they cannot of themselves develop spiritual character. The essentials of life are between each man and his Maker; they lie in the motive and intent which none can know but the man himself and God. And here where man stands alone before his Father, the law of service is supreme. It is command to hold in abeyance and to subordinate the promptings of self, and to will as well as to do for others; but it is more than command, for it brings with it to the heart the love of serving. As when applied to society it would secure to each individual, who serves faithfully in his calling, the outward means of well-being, so, when applied to motive and intent, it secures the blessings of love from God; and in love is all spiritual good. There is this difference that God never fails, as society fails, to do His part. No good will He withhold from them that walk uprightly. The reward which the love of service brings is the love of serving, and this includes both love to the neighbor and love to the Lord, and opens the heart and mind to receive the blessings which Infinite Love, when reciprocated, can bestow. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me."

Quincy, Cal. JAMES E. MILLS.

THEY say that I am growing old, because my hair is silvered, and there are crows' feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not I. The knees are weak, but the knees are not I. The brow is wrinkled, but the brow is not I. This is the house I live in. But I am young — younger than I ever was before. —*Guthrie.*

HEREAFTER.

Not my hereditary sins
And consequent attritions;
Not lineal environments,
In high or low conditions,
Shall be my future arbiters;
Save only in that measure,
In which I 've made these sins mine own,
Through actual life and pleasure.

If I have formed a high ideal,
And framed it into duty,
If I have tried to bring to all
Life's truest forms of beauty,
Then, shall the tender Master say,
"Stand forth among the living;
'T is only he who loseth life,
That findeth it in giving."

Mrs. Caroline E. Burdett Taylor.

THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — III.

CHAPTER I. — DANIEL IN BABYLON.

The carrying away of the Jews into Babylon, by Nebuchadnezzar, in the reign of Jehoiakim, King of Judah, is an historical fact. There seems to be some doubt, however, as to the precise date of the event. The opening verse of chapter one of this book is in these words:

In the third year of the reign of Jehoiakim, King of Judah, came Nebuchadnezzar, King of Babylon, unto Jerusalem, and besieged it.

In the prophecy of Jer., xxxvi. 1, we read:

And it came to pass in the fourth year of Jehoiakim, the son of Josiah, King of Judah, this word came unto Jeremiah from the Lord.

Then follows the prophecy which was read before the king and so angered him that he burnt up the roll on which it was written, piecemeal, in the fire by which he was warming himself in his winter palace.

Dr. William Smith, remarking on the apparent difficulty in the dates, says:

The simplest explanation is, that the advance of Nebuchadnezzar from Babylon began in the third year of Jehoiakim, but that Jerusalem was not taken until the fourth.

We would emphasize the doctrine of the New Church familiar to our readers, that the Word of the Lord, as given in history and prophecy, was written solely for the sake of its spiritual meaning. We need not be troubled, therefore, concerning any apparent difficulties in its literal statements. The "third year" denotes a state of fulness; here it denotes a state in which evil had come to the full, when there was a complete vastation of the church. Its worship became profane and idolatrous, and it fell under the dominion of the love of ruling from the love of self.

It may be well, however, to refer to some of the historical facts connected with the story of the captivity, as they now seem to have been established. Jehoiakim, whose original name was Eliakim, was set up to be King of Judah, by Necho, King of Egypt.

After the battle of Carchemish, near the Euphrates, when the Egyptians were defeated by the Babylonians, Jerusalem was besieged and captured by Nebuchadnezzar. He first took Jehoiakim prisoner, but afterwards suffered him to remain in Jerusalem as a vassal king, tributary to the Babylonian power. After three years, Jehoiakim rebelled against Nebuchadnezzar. Jerusalem was then again attacked, not by Nebuchadnezzar in person, but by numerous bands of Syrians, Moabites, and Ammonites, who were then subject to the King of Babylon. Jehoiakim was killed, his body was cast out,

and afterwards buried in an ignominious manner beyond the gates of Jerusalem, as prophesied by Jeremiah.

Sometime afterwards Jehoiachin, the son of Jehoiakim, sometimes called Jechoniah, reigned for three months. But there was again a rebellious spirit manifested, and Jehoiachin was taken prisoner, carried into Babylon, and held there in close captivity for thirty-six years. A large number of captives — among them Daniel and his royal companions — were carried away at the first capture of Jerusalem, and another portion, said to number ten thousand, were taken into captivity with Jehoiachin. (2 KINGS xxiv. 14.)

The fact is now established that Nebuchadnezzar was coregent with his father Nabopolasser, in the latter part of his father's reign and that he was called king by anticipation. At the time of the battle of Carchemish and the first siege of Jerusalem, he was not sole and absolute King of Babylon. The time of Daniel's probation, according to chapter one, verse five, was three years, but it was in the second year of the king's actual reign that he was brought before him to interpret his dream.

These things will not be regarded, however, as of primary importance if we believe that the literal narrative is simply a vehicle for communicating the spiritual meaning, which relates not to the rise and fall of kingdoms, but to the state of the church and of the human mind in which the church is established.

The spiritual sense of the Word is threefold. In its highest or inmost sense it treats of the Lord and the glorification of His humanity, in the next lower sense it reveals the laws and processes of man's regeneration, and in its lowest sense — called the historical-spiritual sense — it treats of the different states of the church. The prophecy of Daniel relates more particularly to the consummation of the church and the coming of the Lord to judgment.

Jehoiakim, it is plain from Jeremiah, was a profane and idolatrous king. He represents, therefore, the evil love of dominion in the church, which leads to profanation. What then is represented by Nebuchadnezzar? Both were kings,

and both sought dominion. The kingdom of Judah was a theocracy. The civil power and the ecclesiastical power were united and Jehovah alone was the head of the church. Nevertheless, there was a priesthood and a sovereignty. When these became perverted the whole church was perverted.

The nations and peoples outside of Canaan represented the natural or external principles of human life and the natural degree of the mind. When this plane of the mind is altogether separated from what is spiritual, the natural love of dominion seeks preeminence. This is destructive of the church and of all genuine religion. Nebuchadnezzar represents this natural evil love which seeks to make all things subservient to it.

In A. C. 10227, we read:

By Nebuchadnezzar, King of Babel, is meant the profane that vastates, which is the case when the truths and goods of the church serve for means to favor the evils of the love of self and of the world, by wrong application, for in such case the evils of those loves are inwardly in the heart, and the holy things of the church are in the mouth.

When the love of self takes the place of love to the Lord within the church, then the church falls a prey to the natural love of dominion, exercised on the natural plane of life — and all things are made subservient to it. Nebuchadnezzar was a waster and destroyer. It was predicted by Jeremiah that all who remained in Jerusalem would be destroyed by him. (Chap. xxxi.)

Now by the King of Babylon coming against Jerusalem is meant that the church comes under the dominion of this natural evil love, and those within the church who have profaned holy things will lose all spiritual freedom. This is the spiritual meaning of Jeremiah's prediction.

But the church may continue to exist, externally, with all its outward forms of worship, after it has lost its spirituality and has come under the evil love of dominion. The captivity in Babylon is the bondage of the man of the church to this natural evil love of dominion, which usurps the place of

love to the Lord. The individual who exercises it claims the worship which belongs to the Lord alone. The profanation of holy things is represented by the carrying away of the sacred vessels out of the temple by Nebuchadnezzar, and their being used at Belshazzar's feast by the revellers.

In order to have a general idea of the spiritual meaning of this book called Daniel, we must think, in the first place, of the state of the Jewish Church as depicted by Isaiah, Jeremiah, and Ezekiel. The Jewish Church had already profaned and adulterated holy things. The first conquest of the kingdom of Israel, and the captivity of its people by the Assyrians, denotes the perversion of the intellectual principle of the mind and its subjection to false reasonings, while the conquest of the kingdom of Judah, and the captivity of its people in Babylon, denotes the subjection of the will principle to the infernal love of dominion.

The Jewish Church, at the period of the second captivity, was vastated. If it had not been Nebuchadnezzar could not so easily have led the men of Judah into captivity, after destroying so many of the inhabitants of Jerusalem. But while the church in its external form may be destroyed, when men cease to love and obey its holy truths, yet these truths themselves can never be wholly extinguished. Even after the church has fallen under the dominion of the love of self, some truths remain in the minds of a few. There is a "small remnant" by which the human race can be saved from utter extinction.

Daniel and the other children of the King's seed, "well-favored and in whom there was no blemish," represent the truths of the church which remain and serve as new seed from which faith in the Lord may be born anew.

The gift of prophecy was not entirely lost even after the Jewish Church became corrupt. The prophets condemned the evils around them — Isaiah and Jeremiah in Jerusalem, and Ezekiel and Daniel in Babylon — and they suffered much, thus representing how the holy truths of the church and the Lord Himself suffered at the hands of evil men.

Daniel and his companions represent those who are in states

of innocence, with whom the truth is preserved in dark and evil states of the church and amid much persecution. They would not eat of the king's meat in Babylon, some of which, doubtless, was offered to idols.

Nebuchadnezzar's command to his eunuch, or chamberlain, to bring these children of Judah into his palace that they might be taught the learning and tongue of the Chaldeans, denotes the will and purpose of those who are in the love of dominion from the love of self to make the truths of the church and all its holy principles subservient to their own selfish ends.

In the historical-spiritual sense, the particulars related in this chapter have reference to the state of the Jewish Church at its end, especially at the time of the Lord's coming when its consummation was complete. They also refer to the state of the Christian Church at its end, especially when the Church of Rome attempted to bring the whole world under its dominion. The Roman Catholic religion is denoted by Babylon, but wherever the infernal love of dominion prevails there is Babylon. At the end of every church the natural selfish love of ruling over others prevails. Its object is worldly gain or power. The devil offered the Lord all the kingdoms of this world, and the glory of them, if He would fall down and worship him, but the Lord answered him: "Thou shalt worship the Lord thy God and Him only shalt thou serve."

The Roman Church has distinguished itself by efforts to obtain civil power for the sake of maintaining its own supremacy. But this end can no longer be secured since "Babylon has fallen." Since the Last Judgment this power has been fully overcome in the spiritual world so that neither the Roman Church, nor any other, can henceforth obtain power over the souls of men, or deprive them of spiritual freedom. The church will not rule over the State nor will the State rule over the church, but each will perform its own use in the world and fill its own proper sphere.

As to Daniel he not only represents the truth remaining at the end of the Church, but, in the highest sense, He represents the Lord Himself as Divine Truth coming to judge the state of the church.

His conduct in refusing the king's meat and feeding on pulse, beautifully shows forth the nature of spiritual abstinence from natural evil delights which would destroy all remains of good in the soul.

The Lord, while He was tempted as to all the evils to which humanity was subject, resisted and overcame all these evils of every degree, and thus accomplished the work of redemption from the evil power.

He fulfilled the law of the Nazarite, not naturally — for He "came eating and drinking" — but spiritually, that is in a perfectly pure and holy life. He was a Nazarite, indeed, "purer than snow and whiter than milk."

In all matters of wisdom and understanding Daniel and his three companions were found to be ten times better than all the magicians and astrologers in the kingdom.

This was when they were brought before the king at the end of their probation. When the Lord stood in the temple before the doctors, He was found to possess wisdom much greater than theirs. Wherever the Divine Truth begins to gain a permanent influence in the human mind, it will be found to be higher than all the reasonings of the natural man. Daniel raised to power in Babylon represents the supremacy of Divine truth, and his three companions represent all inferior and subordinate truths of different degrees.

As Nebuchadnezzar became acquainted with Daniel, and learned what wisdom he possessed, he decided to make use of it to increase his own power. He found that it gave him more power than all the knowledge of the magicians and astrologers. Truths of a spiritual nature give greater power for evil as well as for good, but they are finally taken away from those who do not make good use of them.

In the last verse of this chapter it is written, "And Daniel continued even unto the first year of King Cyrus"; and in the twenty-eighth verse of the sixth chapter, we find these words: "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus, the Persian." It was Cyrus, King of Persia, the real conqueror of Babylon, who assisted the Jewish people to return to their own land, and to rebuild the

temple at Jerusalem, restoring to them the vessels of gold and silver that had not been destroyed.

We are told in A. C. 8989 that "Cyrus represents the Lord as to the Humanity."

The life of Daniel in Babylon, with the other captive Jews, represents the state of the church at its consummation, when the truth is held in subjection to the power of evil and remains only with a few; but the beginning of the reign of Cyrus denotes the coming of the Lord, first to restore natural freedom and then to establish a New Church in which the truth will be all powerful to overcome the dominion of evil, and whose members will acknowledge the Lord in His Divine Humanity and worship Him alone.

Brookline, Mass. WILLARD H. HINKLEY.

BENEDICTION HYMN.*

THE Lord be with thee in the flush of morn,
When life springs new, and holiest thoughts are born;
When earth would draw thee, may the heavenly way
Shine more and more unto the perfect day.

The Lord be with thee in the height of noon,
When hours of action vanish all too soon,
Through all the heat, the burden, and the strife,
The Lord refresh thee with eternal life.

The Lord be with thee in the twilight dim,
The sweet home-coming, and the evening hymn;
His dews upon thy thirsty soul descend,
His peace abide with thee, unto the end.

The Lord be with thee thro' the silent night,
His arms thy refuge, and His face thy light,
When foes arise, the Lord thy keeper be,
Until the day dawn, and the shadows flee.

MARY A. LATHBURY.

* Sung at the close of the W. C. T. U. Convention in Boston, Nov. 19, 1891.

ZACCHAEUS, THE PUBLICAN.*

The story of Zacchaeus recalls the exclamation of the Psalmist: "I am small and despised; yet do not I forget Thy precepts." Small and despised was the tax-gatherer of Jericho, small in stature, small in his spiritual attainments, small, too, the Jews would have said, in that his pursuit was a mean and petty one — levying taxes upon the children of Abraham. The Jews, being under the dominion of Rome, were taxed. This was hard for them to bear, seeing that they fondly believed themselves to be the favorites of God; and when, as was frequently the case, the office of tax-gatherer, or, as he was called, publican, was held by a Jew, he was hated and looked down upon as a traitor. The publican paid so much to the general government for the privilege of collecting taxes, appropriating, by way of compensation, what overplus he could from the taxes which he gathered. He was exposed, therefore, to the temptation of overcharging; and since the law was almost sure to be in his favor, he was all the more likely to carry on his oppressions with reckless impunity. Indeed it seems to have been taken for granted, both on account of the opportunities for dishonesty, as well as on account of the general character of the men who filled this office, that no publican could be other than an extortioner and an enemy of Jehovah. The general contempt in which he was held is suggested in the parable which the Lord related of the two men who went up into the temple to pray, and in which the Pharisee could seem to think of no better way of setting forth his righteousness than by thanking God that he was not "as this publican."

And so Zacchaeus, the publican, frowned upon by the Jews in the town of Jericho, was not only "small," but "despised." He was taunted, no doubt, with being a renegade Jew; openly

* From a forthcoming volume intended as a companion to "Footprints of the the Saviour," and consisting of devotional studies in the Lord's way of meeting the various states of men.

charged with dishonor; shunned and hated by the people of the Lord. Men called him a sinner without hesitation. And if any asked, why? the answer would simply be, that he was a publican. Well might he have exclaimed with David: "I looked on my right hand and beheld, and there was no man that would know me; refuge failed me; no man cared for my soul."

Consider, now, what it would be to live a life as Zacchaeus was forced to live his. There are men who live such a life. There are men who by nature are so sensitive as constantly to imagine that they are being looked down upon and ill-used. There are men who in some way seem always to show the worst side of their nature, whose faults are exaggerated, and who often have things laid to their charge that they know not.

Suppose the suspicions are not altogether unfounded; suppose there has been that in a man's life which makes it seem impossible for you to really trust him. You have lost confidence in him, you say; he has forfeited your respect. Word comes that the man is resolved to do better. You shrug your shoulders, or receive the announcement with an incredulous smile, or jest about there being "room for improvement." And suppose all the man's acquaintances and neighbors do about the same; and he who is making this struggle, who has been piously told that he must live down the past, finds that no one believes in him, no one has any hopes for him, no one really cares for him. It may be replied to this that we should live superior to men's judgment; that what we do or say is to be determined according to what we believe to be right, and not at all by the opinions of others; that so long as we feel we have God's approval, it is absolutely of no consequence whether we have the sympathy and approval of others or not. And that is true — sternly, almost hopelessly true. It is a law for angels who have learned to always behold the face of their Father in heaven; it is true for those who have advanced so far in the regenerate life, that God is an ever-present reality, for whom they are willing to bear shame and reproach, and to whom the way of truth seems

clear; but for men who are in the early struggles of the spiritual life, to whom the road that leads to eternal life is not plain, is there no gentler law? Has the religion of Him who told the hated publicans for their comfort that all heaven was feeling for them, and would rejoice if a single one of them should repent, who did not so steel Himself against the sympathy of others as not to feel pained by their lack of confidence or their unkindness — has His religion no other way of dealing with tempted, suspected, discouraged men, than to make them feel that they must not expect righteous people to put any confidence in them or have anything to do with them?

In all the Saviour's ministry there is nothing more beautiful than the tender way in which He dealt with fallen men and women. He was moving among bruised reeds — did He ever become impatient and break a single one of them? Men's faiths were like lamps whose crusted wicks scarce gave forth a ray of light — but when did He ever quench the smoking flax? The men with large pretensions, who flattered themselves that they were whole and had no need of a physician, who uttered their prayers where they could be seen and heard, and tricked the bystanders into exclamations of "Rabbi! rabbi!" — these He warned and rebuked. They were not only deceiving others, but what was more serious were deceiving themselves. And they needed words of warning and censure that should leave no doubt in their minds as to His estimate of the real quality of their life. But how different His mode of dealing with those who were crushed or fallen! We may call it mercy, tact, sympathy — one fact, one sweetly solemn fact shines out of all His intercourse with this class, and that is, that *the Lord never lost hope in a single life that felt sin as a burden and would listen to His word.* And oftentimes all that He did was to make the object of His mercy conscious of that fact.

One night there came a sinful woman, as He sat at meat in a Pharisee's house, and knelt at His feet. Tears and ointment she poured upon them. What had brought her there? Why should she kiss the feet of the Divine Stranger? What attraction was there in One so absolutely sinless, and who

blessed the pure in heart? "This man if He were a prophet, would have known who and what manner of woman this is that toucheth Him." So thought the Pharisee to himself. But it never occurred to him to ask why that manner of woman should be bending over those feet weeping.

There were other cases that might be recalled. The Lord came to be spoken of as "the Friend of publicans and sinners." Wherever He went people of this class seemed glad to be with Him. The Scribes and Pharisees found fault. They were astounded and offended at His willingness to mingle with such a class. "Why does He go with them, if He is a good man?" they kept asking; but never once do we hear them inquire, "Why, if He is a good man, *do they go with Him?*"

And that after all is the strange part of this association. That One whose heart was filled with infinite love, whose coming was that He might seek and save that which was lost, should have let a sinful woman weep over Him, should have broken bread with men whose lives were soiled and hardened — that is not the strange part of the Saviour's ministry. With a love like His — an infinite love of saving — it was natural, it was inevitable that He should have ministered so. As a piece of grim irony, it would seem, His enemies crucified a malefactor on either side of Him. But that was no irony — it was a most touching truth. Amid and for the lost and fallen He not only lived but died.

But the other part of this truth of salvation does at first seem strange. For evil usually shuns holiness, flees from it; hides itself, or, in an excess of desperation, defies it. But here was holiness, sinlessness, proving an attraction to men and women in sin. Here was light, the light of infinite wisdom, shining in the world; and evil doers were coming to it! And yet it is in the nature of things for every one that doeth evil to hate the light; neither does such an one usually come to the light. Why? *Lest his deeds should be reproved*, or, according to the Revised Version, "Lest his deeds should be *convicted*." And that is one thing which we cannot find that the Lord did with that class we are speaking of. It no-

where appears that He flattered them. He held out the kingdom of heaven to them, but told them to repent. The fact that He was merciful, or that He held out such possibilities to them, did not embolden them to make light of their sinful condition. Rather here was the one Being who could help them see their own hearts, and draw forth those touching confessions of unworthiness which they often made to Him on bended knees.

That sin should have appeared hateful to Him, that there would sometimes be an impulse to denounce and convict it, would seem almost certain. But this is what the Saviour could say: "I came not to do mine own will, but the will of Him that sent Me." He came as the very embodiment of truth, knowing what was right, and loving it. "For this cause," He said to Pilate, "came I into the world that I should bear witness unto the truth." But truth in and of itself is hard, unyielding. It sees, reproves, and convicts sin. And if the Lord had acted simply as the truth, had judged men by one inexorable standard of right, who could have stood before Him! What anathemas would have issued from His lips! What accusations, punishments! But there was something besides truth. There was the will of the Divine Father. And what is that? Even as a shepherd will go home rejoicing, because on his shoulder he is bearing a sheep that was lost, so He said, "It is not the will of your Father which is in heaven that one of these little ones should perish." To act in that spirit, to teach, to be among the lost in the love of saving — that was what the Saviour was constantly doing. And though He knew all truth, and saw the deadliness of sin, He would not condemn these hapless ones. There is no "lecturing," no "scolding." He tells them, rather, those lovely parables which speak in every line of bright possibilities, and of the Divine forbearance and forgiveness; tells them of the youth that left his home and, after a season of wickedness, came back bare-footed and in rags, and with the cry upon his lips: "Father I have sinned against heaven and in thy sight and am no more worthy to be called Thy son." Just remember to whom this parable of the prodigal son, and that of the

lost sheep, and the lost piece of silver were spoken. We have often read them, no doubt, and thought them beautiful; but think of the audience to whom they were spoken — a company of publicans and sinners with whom He is eating! Men who were accustomed to scorn and accusation. And here was One, whom many thought to be the promised Messiah, making them see that even a swineherd, coming back to his home in shame, would be clasped in a loving father's arms; that a stray sheep brought back to the fold would cause a shepherd joy; that a lost bit of silver would cause a woman to rejoice the moment the light of her candle fell upon it! And oh! from this matchless, quiet, table-talk, what a lesson comes to the church, and to all whose privilege it is to teach in the name of the Friend of publicans and sinners! the lesson that though truth is given, and we are to bear witness to it, yet if we try to do the will of Him that sends us, we shall not delight in always speaking that truth in condemnation, but shall often try, as nothing else, to bring to sinful men a consciousness of the Divine Love, and help them feel that the way of life is open to them; that with God's help they can all walk in it; and that the spirit which they can feel to be moving them to try this new way, is the spirit of Him who said, "Neither do I condemn thee, go and sin no more."

See how wonderfully this all comes out in this little story of Zacchaeus. We will think of him as one who had been hated and scorned. Doubtless the town in which he lived was full of malicious gossip about him. He might not be as bad as his accusers would have made him. But he has felt it useless, or he has been too proud to speak in his own defence. If he lived rightly, he must do it in spite of suspicion. If he gathered his taxes honestly, he must do so while the men of Jericho were everywhere accusing him of extortion.

One day he hears that the Redeemer is to pass through the town on His way to Jerusalem. No doubt he had often heard how that the very presence of the Son of Man shed a blessing on all around; that the touch of His hand chased sicknesses away; that the sound of His voice could hush

the winds and the waves to rest. Perhaps he had heard that He had proved a friend to publicans like himself, and had even been seen to eat with them! Ah, Zacchaeus must see the face of this gracious Being. He is small and despised, but he must look upon Him. The crowd is going forth. He must not let it shut Him out of sight. He runs down the road, climbs up into a sycamore tree, and there, screened by its foliage, the hated publican watches for the Son of Man to pass by. He sees the crowd approaching; it is passing down his street. Nearer and nearer it comes. It is under the sycamore. And now there is an unexpected halt, and an unexpected summons: "Zacchaeus, make haste and come down; for today I must abide at thy house."

What is it that makes this little narrative such a hopeful and beautiful one? The truth which shines out of it, than which there is none more precious, that *God speaks heart to heart with man and does not pass him by.* Zacchaeus had been living under a cloud; no one had understood him; no one had had a kind word for him, had even cared to look into the publican's heart, until this Being, with the look of love in His face, lifted up His eyes, saw him in his leafy solitude, and called him by his name — called the hated man by his name; told him to open his home to Him; went aside and abode with him.

And that is all! No summoning him to an account of his deeds. No threats; no pleadings. He just went aside to be a guest with a man that is a sinner; to break bread with him, to be sheltered by him, to rest under his roof.

That was all the crowd could see. But to the publican there must have come a revelation of love such as had never entered his heart before; and the consciousness that He, who must have seemed so far above him, cared to be with him, deemed him worth saving, put confidence in him, must have moved him as he had never been moved before. The heart that had kept its secret wrongs and miseries locked up so long, suddenly opens. "Lord," he says, "the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." We

cannot certainly tell whether these words are an expression of the publican's determination to live rightly in the future, or whether, in that moment of confidence, he is telling what he has been too proud to tell before; that unbeknown to his enemies he has compelled himself to make restitution for wrong, and in a silent, perhaps hopeless way, has persisted in a life that was better than men gave him credit for. In either case, the essential point which we wish to understand and appreciate is the power that touched that secret spring which caused this man's heart to open. That power, certainly, was not threat, nor censure, nor punishment. It was the consciousness that He, who was not as other men, had sought him out, cared for him, and made him feel both the possibility and the blessedness of salvation. It was doing that which the Lord did so often, and which, as often as He did it, brought such humble gratitude and gladness: making one who has not been living in any appreciation of his higher nature suddenly aware of its existence, its wants, and its capacities, opening up a path which was supposed to be closed to such as he, but which he is now invited to enter.

And whenever that same consciousness comes to men today — to the men who, like Zacchaeus, are feeling that they are incapable of anything heavenly — are we not sure that there is the same Divine joy? We are born with spiritual natures, and with spiritual capacities. In man there are states of love, of trust, however much they may be hidden by coverings of evil. In the innocence of childhood they were given him. And they still are there — neglected, perhaps almost dead, but still they are there — something at the core, implanted by God and His angels, by a father's and mother's love, that is capable of true soul-joy and tenderness. We give ourselves up, not intentionally, perhaps, to a life that is quite hardening in its influence; little by little we may lose our spiritual sensitiveness; we come to realize, with a feeling of dismay, perhaps, that we are grown callous; that we are indifferent to what once called out a joyous response; that we are no longer touched by influences which once had such power. We feel a want, but we scarcely know of what. And

then, in God's Providence, that hidden, that inner, that all but forgotten life is sometimes reached. It is reached and touched. The old feelings are not all dead; the child nature still lives; the higher capacities are not gone.

It may be that out of some trouble, some failure, a growing sense of the meagreness of the present life we are living, we become conscious of longings for something better. There is a power that seems to be calling us, drawing us to something new in life. It is the Son of Man standing under our sycamore, bidding us make haste, and come and open our house to Him, making known to us a new power of life, and teaching us, through something more than words, that the Divine Love does come to seek and to save that which was lost.

Confirmation seems to me to be coming down from the sycamore — a state of simple but earnest inquiry, where we have been *looking* at the Lord of life — and entering the house with Him, accepting Him as the Friend and Guide of the heart, and entering into a relationship of love, which like every other spiritual relationship, and yet vastly more than any other, may grow in perfection and blessedness to all eternity. "Make haste and come down." Do not delay, the words seem to say. Do not wait to some more convenient time. Confirm the present eager interest, or it may pass away. Today, in this present state of interest, when thoughts of eternal life are crowding thick and fast, and your heart is throbbing, Zacchaeus, "today I must abide in thy house."

The crowd murmured when the Lord passed under the publican's roof; but He who listened to the publican's confession said, out of the fulness of His love, "This day is salvation come to this house." And from that day Zacchaeus must have felt that the mystery of eternal peace rested upon his home, and that in this new life that was enfolding him, there was full reward for all the struggles he had made and all the trials he had borne.

What more shall we say? "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Boston Highlands, Mass. JULIAN K. SMYTH.

BIBLE STUDY BY CORRESPONDENCE.

One of the most remarkable developments of the extension of Bible reading and study, which characterizes the closing part of this century, is the Boston Correspondence School, which was organized in 1882 and incorporated in 1889. Rev. Alfred A. Wright, a Methodist clergyman, had become convinced that every intelligent Christian might know and ought to know the Bible in its original languages, and he began to instruct the people of his society in these languages. He devised simple methods of beginning the study and found ways to make it profitable from the start to those who engaged in it. So much did he become engrossed in this work that he established a magazine called *The Boston Academy*, and extended his field over the country by means of connecting it with the Chautauqua institution, and otherwise. He called others to his aid, and took up kindred subjects, such as archæology, practical theology, ecclesiastical history, and others. He has developed a thorough course with graduate students, so that some of his pupils have worked with him for eight years. These pupils are generally people of middle age, preachers of deficient education, women teachers, workers in missions, and other classes. He has had thirteen hundred students in Greek. He has reached at last the high resolve of attacking American illiteracy, and providing a course for ignorant white and black people, teaching them elementary studies, and making use of college students as their preceptors.

His method with those who study under him is thorough. They must really work. The questions are sent under seal, which must not be broken till the candidate is ready to put his books aside and work out his answers. The first question always is, "Have you seen these questions before?" and several opportunities to tell the truth are furnished him if the test is not a fair one. In the New Testament especial attention is directed to about four hundred words, tracing them

through the book, and ascertaining their exact meaning. Dr. Wright believes that he is clarifying theology by his work. He says that he is trying to correct the superficial teaching from the pulpit and elsewhere of traditional doctrines which the study of the Word in the original will modify to advantage. We quote a few of the sentences in "Hints to Beginners":

It is the supreme purpose of the courses of study in Bible Greek in the Boston Correspondence School, to enable students to read for themselves the very words which it is presumed the Master and His apostles uttered, and to so enter into the mysteries of the language forms and idioms as to behold the very ideas which Christ and the primitive church had before their mental vision.

He who attempts this study is fascinated from the start with the anticipations of discovery and with the comforts of expected reward for every toil of endeavor. And, as he advances, stumbling-blocks prove only stepping-stones, on which he treads and from whose elevations he beholds an ever-widening scope.

Surely, if there are secrets of God's truth deeply hidden in metaphors, if there are involutions of moral beauty suggested by the outward shaping of phrases, if there are divine images and superscriptions stamped on new-coined words, and if these things may be discovered by the observant pilgrim, he can afford to gird the loins and grasp the staff for his journey.

It will perhaps cause a smile to be told that Dr. Wright has put his hand to making games whereby to teach little children the New Testament in Greek, but he has done this very successfully in his Kindergarten Cards, Horticultural Garden, Zoölogical Garden, Palestine Museum, and Pauline Words. All his cards, charts, and books are printed in a beautiful manner which increases their attractiveness and value. He has now so large an equipment that we recently spent an hour looking over the mere appliances at his residence in Cambridge.

So large has the work now become that Dr. Wright no longer takes charge of a church, and has severed his connection with Chautauqua, intending to devote his whole time to this work of teaching those whom he never sees, except at

summer institutes, and of making all who will Bible scholars. It is a noble undertaking and its already achieved success shows that the Lord is on his side. We feel that our people will especially appreciate his labors and will give him their best wishes for the Word's sake. EDITOR.

OPEN LETTERS.

THE WORD IS TRUE.

Editor of the New-Jerusalem Magazine: —

"THE Historic Truth of the Word" is a subject which in the New Church is always seasonable, always welcome. The letter of the Word possesses for a member of the New Church all the value and importance which it ever carried for a member of the old Christian Church; but for the former must be superadded a worth, a consequence, and a significance which the latter never knew but limitedly and obscurely, if at all, indeed. In the eye of a New-Churchman, the literal sense of the Word is a storehouse of radiant, exquisite truths — a treasury of spiritual and celestial riches — which an eternity cannot exhaust. In his view, the letter of the Word is the foundation of a sanctuary which, rising in discrete degrees or successive stories, increases at every stage in light, beauty, and holiness, until it reaches the infinite height of the spiritual sun, and there lost in the rays of love and wisdom which are the nearest emanations of that central luminary of all that is created, disappears from finite vision and apprehension. These truths so familiar to all of us who acknowledge the New Church, and which are received so unanimously and implicitly among us, I have cited, Mr. Editor, that I may emphasize, with the greater force, the exceeding importance of a thorough study of the Word's literal sense, and the acquisition of correct views as to the character and uses of this sense. And here, I may observe, that it is due to such truths as are cited above that the New-Church mind is preeminently sensitive to any attempt which may be made to impair the integrity or invalidate the authority of the letter of God's Word. THE NEW-JERUSALEM MAGAZINE, I take great pleasure in adding,

has always shown itself ready and able to ward off and repel any attempt of this kind.

The article on the subject in hand, which the Rev. J. S. David has presented to the readers of this MAGAZINE in its issue for October, I have perused with interest and satisfaction. My leading object in noticing this able article, at the present time, is to suggest that there are two topics in Mr. David's great subject which it would have been useful and interesting to discuss, namely, the plagues which were, so to speak, the efficient cause of the deliverance of the house of Israel from Egyptian bondage, and the swallowing of Jonah by the whale. It is due to Mr. David to remark that in his general statements he brings both these portions of Sacred Scripture under the category of true, genuine, literal history; still, a specific discussion or mention of them would have been edifying and useful.

With respect to the first of these two topics, I can truly say that in all my intercourse with the receivers of the heavenly doctrines, I never met with but one instance in which the literal character of the plagues of Egypt was denied, and this was in the case of a New-Church minister who very confidently asserted that it must not be understood that the plagues of Egypt were literally executed. I entertained the opposite opinion, although at the time I did not enter upon a discussion of the subject with my friend. It was not long afterwards before I found my opinion fully sustained by a statement of Swedenborg that these plagues were literally executed. I met with this statement in the "Spiritual Diary." I have not at present access to the "Spiritual Diary," and can neither give the number in which it occurs, nor cite the words of Swedenborg.

In relation to the second topic — the swallowing of Jonah by the whale — I have the satisfaction of announcing that the science of Paleontology has in these latter days brought to light a fact which may possibly dispel the cloud of difficulties which has hitherto overcast this portion of Sacred Scripture when received in a literal acceptation. The scientific fact to which I refer is this: In the geological era immediately preceding the Mesozoic age — the age of those gigantic reptiles whose fossil remains agents of the United-States government have been employed, during the last decade, in disinterring, the first instalment of which is now, under the skilled hands of osteological experts, taking a place in the National Museum — the era in which, as geologists express themselves, "animal

life was chiefly represented by fishes, which may be said to have run creation" — in that geological period, "there were carniverous whales — *possibly it was a survivor of their kind that swallowed Jonah.*"

I shall close this communication with a gem from Cicero. Not that the sentiment has any bearing on the subject in question, but because it is one which deserves a home in every mind that receives the New-Church doctrine of uses, and I do not anticipate a more opportune occasion for offering this sentiment than the present. With the Latin text I give Professor Preble's translation, namely:

Manent ingenia senibus, modo permaneat studium et industria: *The mental faculties of the old do not become impaired, provided their interest and energy hold out.*

Jacksonville, Ill. J. O. C.

STATEMENTS MADE BY MATTHEW ONLY.

Editor of the New-Jerusalem Magazine: —

It is in order that a member of the New Church should request of its ministers some information concerning the following statements made by Matthew alone. It is the universal belief of the New Church that every word of the Holy Gospels is Divine — the literal sense being in correspondence with its spiritual sense — therefore the peculiarities of each Gospel cannot be of the author's individual character, distinct from the Divine Mind.

1. Why does Matthew alone give the genealogy from Abraham?

2. Why does he alone give the Annunciation through Joseph in a dream?

3. Why does he alone give dreams (six)?

4. Why does he alone give the Magi, and the star that guided to the house?

5. Why does he alone give the command through a dream to take the young child and His mother into Egypt?

6. Why does he alone give the destruction of the young boys of Bethlehem by Herod?

7. Why does he alone give "the kingdom of heaven" (thirty-six times)?

8. Why does he alone never give "multitude," but "crowd" (as in the original, fifty times)?

9. Why does he alone give John's unwillingness to baptize Jesus, declaring that he was not worthy?

10. Why does he alone declare that our righteousness should not be done before men to be seen of them?

11. Why does he alone say that we should not be seen of men to fast?

12. Why does he alone give the command of the Lord that we should not lay up our treasures upon the earth?

13. Why does he alone give the Lord's words: "Give not that which is *holy* unto the *dogs*, neither cast your *pearls* before *swine?*

14. Why does he alone give, "Thou art Peter, and upon this *rock* I will build my church?

15. Why does he alone give the tribute money from the sea, taken from the mouth of a fish?

16. Why does he alone give *two* possessed with demons, when only *one* is mentioned by the others?

17. Why does he alone give *two* blind men, in two different places, when only *one* is mentioned by the others?

18. Why does he alone give: "Come unto Me all ye that labor, and are heavy laden and I will give rest to your souls"?

19. Why does he alone give the enemy who sowed tares?

20. Why does he alone give "church"?

21. Why does he alone give: "Many shall be called, but few chosen"?

22. Why does he alone liken the kingdom of heaven to a man seeking fine pearls?

23. Why does he alone give the walking upon the sea by Peter, and "seeing the wind he began to sink"?

24. Why does he alone liken the kingdom of the heavens to a man, a king, who was willing to take up an account with his servants?

25. Why does he alone give the three continous degrees of the effort to help the brother?

26. Why does he alone give the three continuous degrees of the eunuchs?

27. Why does he alone give the likeness of the kingdom of the heavens to a man a householder?

28. Why does he alone give: "Ye shall find an ass and a colt with her"?

29. Why does he alone give the parable of the two sons commanded to go to work in His vineyard — one refusing and afterward repenting, the other consenting and disobeying?

30. Why does he alone give the wedding-feast which is likened to the kingdom of the heavens?

31. Why does he alone give the eight woes to the Scribes and Pharisees?

32. Why does he alone declare that the Gospel of the Kingdom should be preached in the whole inhabited earth, and then should the end come?

33. Why should he alone give the parable of the ten virgins, five of whom could not go into the marriage?

34. Why does he alone give the parable of the man who went into a far country and gave his servants eight *talents*, one of which was buried in the *earth* by the unfaithful servant?

35. Why does he alone give the gathering of all nations, and the separation of the sheep from the goats?

36. Why does he alone give the weighing out of thirty pieces of silver to Judas?

37. Why does he alone give the repentance of Judas, and casting down the pieces of silver?

38. Why does he alone give the saying of Jeremiah the prophet: "They gave them (in) to the field of the potter, as the Lord ordered to me"?

39. Why does he alone give that Pilate "having taken water he washed his hands," and declared himself "innocent of the blood of this just one." The crowd answering, "His blood be upon us, and upon our children?"

40. Why does he alone give the *scarlet* robe which was put upon Jesus before crucifixion?

41. Why does he alone give the drink of vinegar mixed with gall offered on the cross?

42. Why does he alone give the "cause of Him written, This is Jesus the King of the Jews"?

43. Why does he alone give "command that the sepulchre be made sure until the third day. And they made the sepulchre sure, sealing the stone."

44. Why does he alone give the opening of the tombs, and "the bodies of the saints coming out they entered the holy city, and were seen of many"?

45. Why does he alone give the earthquake and the rending of the rocks at the crucifixion, and also of the coming down of the angel rolling away the stone from the door of the sepulchre?

46. Why does he alone give the sitting of the angel upon the stone?

47. Why does he alone give the garments of the angel "white as (if) snow"?

48. Why does he alone give: "He was raised from the dead, and behold he goes before you into Galilee"?

49. Why does he alone give: "Jesus met them saying, Hail." "Go away, announce to my brethren that they shall come into Galilee, and there they shall see me."

50. And why does he alone give: "Teaching them all to keep whatever I have commanded you, and behold I am with you to the consummation of the age"?

DOCTRINAL STUDIES.

THE MAHOMETAN HEAVEN: IS IT PERMANENT?

One of the glories of the New-Church faith is that the salvation wrought by its God and Saviour is within reach of all men whether in this life they have known of him or not. Abating no whit from the broad statement put by the Holy Spirit into the mouth of the apostle Peter, that "there is no other name [than that of the Lord Jesus] under heaven among men whereby we must be saved," we yet believe, and rejoice in believing, that the millions of populous Asia in India, China, or Japan, the simple natives of Africa with her countless tribes, may be saved by that name whether they ever heard it or not, and that the good of every religion and creed, whether Buddhist, Mahometan, Pagan, or Jew, may have the benefits of that salvation, though they read not the Divine Word and are almost wholly ignorant of the truth which it teaches. In other words, we believe that it is as true now as it was in the day when the same apostle Peter visited the centurion at Cesarea, that "In every nation he that feareth God and worketh righteousness is accepted of Him." How this seeming yet delightful paradox is really true our doctrines thus make rationally plain:

There is no possibility of conjunction with heaven, unless there be, in some part or other of the earth, a church which is in possession of the Word, and is thus acquainted with the Lord: for the Lord is the God of heaven and earth, and without him there is no salvation. It is enough that there be a church which is in possession of the Word, although it may consist of very few persons in respect to the whole race of mankind; for, still, by means of the Word so possessed, the Lord is present in every country on the face of the earth, inasmuch as by that means heaven is in conjunction with mankind. . . . But in what manner the presence of the Lord and of heaven is effected in all countries by means of the Word, shall now be shown: The universal heaven, is in the sight of the Lord as a single man. And so also is the church on earth. . . . In this man, the church, where the Word is read, and where the Lord is thereby known, is as the *heart* and as the *lungs*. Now as from these two fountains of life in the human body, all the other members, viscera, and organs, subsist and live; so also do all those people in every part of the earth, who have any religion, who worship one God, lead good lives, and thus make a part of this man, subsist and live from the conjunction of the Lord and heaven with the church by means of the Word; resembling, in this respect, the members and viscera without the thorax, wherein the heart and the lungs are contained. For the Word in the church, although it may consist of but few persons, is life to all the rest from the Lord through the heavens: just as the members and viscera of the whole body receive life from the heart and the lungs. The communication also is similar: which is the reason why those Christians among whom the Word is read constitute the breast of the fore-mentioned man, — they are also in the middle or centre of all the rest: next to them are the Roman Catholics; beyond these are the Mahometans who acknowledge the Lord as a very great prophet, and as a son of God: after these come the Africans; and the last circumference is occupied by the people and nations in Asia and the Indies. (S. S. 104, 105.)

This organic arrangement of the nations into a single human form, obtains not only on earth but in the world of spirits, where all men first go when they die, and where it was specially conspicuous at the time of the Last Judgment, when all the inhabitants of that world were assembled for a

general exploration of their spiritual states, looking to their early consignment to their places in heaven or hell.

Nor does this orderly placing of the various races and religions cease with their abode in the intermediate state. It follows them, or rather they follow it, to their eternal abiding places either in heaven or hell, as will appear from the following paragraph from T. C. R. 832:

> The Mahometans, *like all other gentiles* who acknowledge one God, and love righteousness, and do good from a principle of religion, have *their own heaven*, but beyond the limits of the Christian heaven; yet the Mahometan heaven is divided into two. The inhabitants of the inferior heaven live virtuously with several wives; none however are elevated from this into the superior heaven but such as renounce concubinage, and acknowledge the Lord our Saviour, and at the same time his dominion over heaven and hell. I have been informed that it is impossible for them to conceive God the Father and our Lord to be one; but that it is possible for them to believe that the Lord has dominion over the heavens and the hells because He is the Son of God the Father. It is this faith which prevails among them and by means of which *the Lord effects their ascent* into the superior heaven.

The question I am asked to discuss on the present occasion is, Whether these Mahometan heavens and those of "other gentiles," elsewhere mentioned and described, are *permanent?* or, more properly, is the present arrangement of the heavens only temporary? and will this Mahometan heaven be finally absorbed into the Christian heaven by its inhabitants receiving fully the Doctrine of the Lord and entering into monogamical marriage?

It is difficult to answer this question categorically, since little or nothing is said in the writings regarding the future arrangement of these heavens. What *is* said seems mainly to refer to their states at the time Swedenborg wrote.

Certainly the Mahometan heaven was not absorbed, or likely to be absorbed at that time, because, like the new Christian heaven, it owed its origin to the Last Judgment. Thus we read:

As regards the judgment upon the Mahometans and gentiles . . . it was thus effected. The Mahometans were led forth from their place where they were gathered together in the southwest by a way round the Christians . . . and the good were separated from the evil in the way: the evil being cast into marshes and lakes, many too being scattered about in a certain far desert. But the good were led through the east to a land of great extent near the south, and habitations were given them. They who were led thither had in the world acknowledged the Lord as the greatest prophet, and as the Son of God, and had believed that He was sent by the Father to instruct mankind, and at the same time had lived a moral, spiritual life, in accordance with their religion [*religiosum*]. Most of these when instructed, receive faith in the Lord and *acknowledge Him to be One with the Father!* * Communication is also granted them with the Christian heaven, *but they are not commingled with it*, because religion separates them. (L. J. 50.)

The judgment was effected upon the gentiles in nearly the same manner as upon the Mahometans, but they were not led like them in a circuit, but only a short way in the west where the evil were separated from the good. . . . Those of the gentiles who in the world had worshipped God under a human form, and had led lives of charity according to their religious principles, were *conjoined with Christians in heaven*, for they acknowledge and adore the Lord more than others: the most intelligent of them are from Africa. (L. J. 51.)

These extracts establish two facts: 1. These gentile heavens were established during and before the Last Judgment and continued after it. 2. With a few individual exceptions, the gentiles in heaven are kept separate from Christians. This last statement is emphasized by one found in C. L. 352, where it is said: "There is no communication between the Christian heavens and the heavens of gentiles."

Nor need this last-mentioned fact disturb us. The heaven which is composed of souls from our earth is but a small, and a very small part of the universal heaven of the Lord, as may be inferred from H. H. 321, where it is written:

* There is an apparent contradiction here to what was quoted before from T. C. R. 832, but no doubt this would disappear if the circumstances under which the two statements were made were all known.

There are in the universe numerous earths, and all full of inhabitants: Scarcely any *of them know that the Lord assumed* Humanity in our planet, but nevertheless as they adore the Divine Being under a human form they are accepted and led by the Lord.

It might be a pleasing thought to entertain that some day, in the far future, when the knowledge of the Lord Jesus shall become universal among men, and when, consequently, His church shall embrace all nations and all races in its fold, and when, therefore, there shall be no religion but the Christian religion — all these religiosities, like Mohammedanism, Buddhism, Confucianism, and the like, having no longer existence on earth, shall cease also to divide and separate in heaven. We would like to think of the Gentiles who have been saved without the church, and who shall yet be so saved, as being gathered in "the Jerusalem above who is the mother of us all," but what need? They are all in the Grand Man, forming some part of the whole, and performing some essential use small or great. There they are now, and there they will forever be, worshipping the All Father under a human form. If they shall never know him to be one with our blessed and adorable Lord and Saviour, they will know Him to be the one Source of life and light, and that is all that He requires.

Wilmington, Del. PHILIP B. CABELL.

"THE delights of heaven are ineffable, and also innumerable; but of those innumerable delights not one can be known nor believed by him who is in the mere delight of the body or of the flesh, since his interiors look from heaven to the world, thus backward. For he who is wholly in the delight of the body or of the flesh, or, what is the same, in the love of self and of the world, feels nothing of delight except in honor, in gain, and in the pleasures of the body and the senses; and these so extinguish and suffocate interior delights, which are of heaven, that they are not believed to be." — *Swedenborg.*

BOOK NOTICES.

THY KINGDOM COME: TEN SERMONS ON THE LORD'S PRAYER. By H. W. FOOTE. Boston: Roberts Brothers. 1891. pp. 232. $1.00.

DR. HENRY W. FOOTE was the beloved pastor of the King's Chapel in Boston, and was known as a devout and conservative Unitarian. So strong was his hold on his people that they have for years been unable to find a successor to him. In this volume are printed ten sermons which he delivered on the Lord's Prayer, and which were regarded as expressing a state of truly spiritual life. Though lacking in definite statement of doctrine, as might be expected, they are full of a childlike and Christian spirit. Thus he says:

> Is there any prayer which comes, or ought to come, closer into our lives than this? What are we going to do about it? Will you try to help answer it? For even our God could not bring it to pass against the resistance of our human wills. Can we pray, "Thy kingdom come," and then go and thwart it by meanness in our business, by churlishness in our prosperity, by undevoutness in our religion, by impatience in our sorrow, by ungentle and unloving lives? Shall we not rather put ourselves in the current in which the ages run, and all good and true lives move, and where the help and strength which never fail those who trust in them are given, and say to our souls, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in?"

WHAT IS REALITY? By FRANCIS H. JOHNSON. Boston: Houghton, Mifflin, & Co. 1891. pp. 510. $2.00.

THE secondary title of this substantial volume is, "An Inquiry as to the Reasonableness of Natural Religion, and the Naturalness of Revealed Religion." This indicates at once the irenic character of the book. It is a treatise neither dogmatic no sceptical. It endeavors to set forth the certainty of the essentials of faith by a patient reinvestigation of them in the light of modern science and philosophy. The writer first deals with the labor to be done, and then considers what proof of reality we find in the working of our own minds, in the physical world, and in the capability of living out a faith in the reality of knowledge. His thing-in-itself is the self which cannot doubt itself. He then proceeds

to show the reality of the external world with its perfection of unity in multiplicity and goes on to consider God immanent in the world as its ruler. He approves in a religious way of evolution under the Divine control and rejects atheistic pessimism, holding that the Divine plan will prevail. He finds revelation to be what was to be expected. He believes in the progressiveness of the church and is not a dogmatic defender of the Bible. Under the heading, "The Continuity of the Process," he declares that God has higher things for us than have yet been reached.

A single paragraph will illustrate the tone and style of this valuable book:

> There is one God. He is holy, but He loves men. He is just, but He is merciful. His laws are inexorable, but He forgives. He is infinite, but He can and does dwell in the human spirit. Man is made in the image of God. But he has not yet realized all that is involved in these words. He is in many respects the contradiction of the ideal man. It is the end of his existence to attain to this ideal. But he can do nothing without the coöperation of God. The Spirit has worked with man in the past, though he knew it not. God has now made man His conscious associate. If man wills to enter into this relationship, the goal of life may be reached.

THREE GATES ON A SIDE. By CHARLES H. PARKHURST, D. D. Chicago: Fleming H. Revell Co. 1891. pp. 270. $1.25.

THIS volume contains eighteen sermons the first of which is from REV. xxi. 13. The author is pastor of the Madison-Square Church, New York, and is well known as remarkably terse and epigrammatic in his style. He uses no introduction, no anecdotes, no formal divisions, but comes at once to his point, and enforces it in plain words. He is as broad as his first theme indicates, and that is, he believes that the Lord stands right before every man, and is to him the door of everlasting life. These are model sermons.

AN INTRODUCTION TO THE OLD TESTAMENT. By C. H. H. WRIGHT, D. D., PH. D. New York: Thomas Whittaker. pp. 232. 75 cents.

A SERIAL publication edited by Dr. W. R. Nicoll, under the title "The Theological Educator," contains this volume as one of its numbers. The author is a Bible scholar, and this is the second and revised edition of his work. It is a marvel of condensation and plain statement, and is divided into two parts, the first of which deals with the editions of the Hebrew text, the state of the manuscripts, the history of pronunciation, the work of the Masso-

rites, the Targums, the Syriac, Greek, and Latin versions, and similar matters. The second part treats of the books of the Old Testament separately. Dr. Wright regards with respect the work of critics, but accepts their conclusions only in part. He gives full information as to facts and adds to each chapter a bibliography. His book contains, especially in its first part, the knowledge necessary to a Bible student, and we commend it to the minister who cannot own larger works.

Laws of the Divine Healing. By Rev. J. M. Cochran. Bonham, Texas. 1891. pp. 75. 50 cents.

In sending us this pamphlet, the author writes: "Make charity the bond of union between Christians in place of faith, and you should have no difficulty in giving my book a proper notice." We do try to make charity our rule and we find no difficulty in saying that we have read this treatise with much interest. Mr. Cochran is an ardent Methodist as to earnest revival methods and the hope of full santification in this life, but he also knows something of our faith, and cordially receives it. Thus he says:

> The abominable doctrine of the atonement is founded on a vindictive, angry God. The doctrine of three Divine Persons in the Godhead which was introduced into the Christian Church by the Council of Nice and its Athanasian Creed brought the dark ages on the world, and has mothered the atonement and all the other abominations of Christendom; for it is also connected with an angry, vindictive God. For nonsense and foolery these doctrines equal the fabulous myths of Greece and Rome, and of Roman Catholic saints; and whenever faith healers accept the doctrine that all sickness comes from hell, it knocks the foundation from under the whole fabric of falsities, and down they come in a solid mass of ruins, making angels shout and devils howl. That day is near at hand. The Christian Church worships either one part of God for the sake of another part, or one God for the sake of another God; and if it was in anything else than religion people could easily see it; but, in religion man has always been disposed to lay down his reason, and swallow anything that is given him, except common sense; and Christianity is not an exception. The New Church holds to the doctrine of redemption, but utterly repudiates atonement. There is as much difference between redemption and atonement as there is between day and night, and yet nine-tenths of the preachers think they are identically the same, and nothing more than synonymous words. The first Methodist Societies were organized in 1739, and only four years later, in 1743, Swedenborg was called to his work. Methodist revivals, experiences, and church government will yet be united in marriage with Swedenborg doctrines, and no power can stop the union. They will then girdle the globe, and bring every dark corner of this sin cursed earth into the blazing light of millennium glory.

As to healing, Mr. Cochran holds that in prayer over his own

ailments — of which he had an extraordinary number — and over cases of sickness among his friends, he had evidence that prayer was answered. In this conviction, with which many could join him, he urges others to do likewise, and he is troubled that in his three published "Sermons on Healing" Rev. C. H. Mann should seem opposed to the whole idea, saying:

> The Faith Cure system, then, differs from the true doctrine, by its prayers of pietism, by its placing spiritual life in what is exceptional, by its tendency to lead to fanaticism, by its often engendering spiritual conceits, and finally, by its requirement of high-priests whose instrumentality is necessary for its successful application.

To this Mr. Cochran makes a sharp rejoinder which we cannot forbear giving to our readers:

> If this editor represents the sentiment of the organized New-Jerusalem Church now in existence, which he probably does, it is to be lamented that a church which has done so much, and such a grand work in publishing and circulating Swedenborg's writings, should descend to a level which is little or anything better than skepticism. This New-Church editor, like thousands of other preachers, has got a sick soul, and if he will take the following prescription, he will be healed to perfection. Let him go to a justification (sanctification) camp-meeting. Get down in the straw with the other penitents, and stay there until Jesus opens the second degree of his soul. Then do so again until Jesus opens the third degree of his soul. He will then know what Paul meant when he speaks of, "Rejoicing with joy unspeakable, and full of glory," of "being filled with all the fulness of God," and of having "that peace which passeth all understanding." I have taken the prescription, and personally know its efficiency.

Mr. Cochran is so thoughtful as to give the address of the book-room in New York.

Religion in Childhood. By Rev. L. P. Mercer. Chicago: Kindergarten Publishing Co. 1891. pp. 32.

In the interest which all our people feel in education and in their appreciation of the Kindergarten method Mr. Mercer is conspicuous, and all will be glad to read his views presented here in beautiful form. His little treatise covers the following points: "Religion in Childhood," "The Child is Born," "There are Two Minds," "Three Stages of Growth," "Infancy," "What Can We Do about It?" "Threefold Relation," "Hereditary Evil." He makes the essay an earnest address to mothers and teachers, who will find his views easy to understand and full of practical wisdom.

The Andover Review. The November issue of this always appreciated review contained notable articles on "The Preaching

of the Gospel," by Dr. Van Der Veen; "Shop Girls and their Wages," by Prof. Hylop; "The Education of the Indians," by Dr. Barrows, and other papers, with a full account of the proceedings against Dr. Briggs. In the first article the author said:

> No quickened church has ever allowed itself to be persuaded that the best part of its heritage was the intellectual legacy of previous generations. Nor has any earnest church ever been able to suppress the feeling of a holy call to new voyages of discovery.

Poetry. Our brother in the New Church, Mr. Horace P. Chandler, of Boston, has prepared and issued through Roberts Brothers, a beautiful volume which will later have a companion. The title is "The Lover's Year Book of Poetry," and the first volume covers half the year. Shakespeare, Longfellow, and many others are drawn from, and Mr. Chandler himself has apparently furnished a number of the poems which are generally brief and always worthy of so beautiful a setting. Price, $1.25. — The first volume of Emily Dickinson's poems, issued last year, was received with much enthusiasm on account of the bold and yet pathetic tone which her verses possessed. Those who liked what is genuine were deeply impressed by them. A second volume, uniform with the first, is now issued by Roberts Brothers, and will be in general demand. Here is a bit:

> At least to pray, is left, is left,
> O Jesus! in the air
> I know not which Thy chamber is, —
> I 'm knocking everywhere.
>
> Thou stirrest earthquake in the South,
> And maelstrom in the sea;
> Say, Jesus Christ of Nazareth,
> Hast Thou no arm for me?

Fiction. The author of "Miss Toosey's Mission," "Our Little Ann," and several other books is so well known that it is only necessary for us to say that she has now issued through Roberts Brothers, another story called "Rose and Lavender," this time about a noble farm lass, and her less noble but very well-described lover. 307 pages. Price, $1.00. — "Pris" is one of the best stories of the author of "Laddie," published by Roberts Brothers in a separate form with large type, and sold for fifty cents. — "In the High Valley," by Susan Coolidge (Roberts Brothers. 1891.

pp. 238. $1.25) although made to look like a child's book is really a story well adapted to people of early adult life. The English brother and sister are first seen in their home in Devonshire, and then in their new home in Colorado. The sister is very English and has a horror of American ways, but she gradually learns to value her new friends. The good thing about this story is its straightforward honesty and freedom from sensationalism. Those who have "Susan Coolidge's" other books will be sure to get this one, and they will not be disappointed in it. — "Betty Alden, The First-Born Daughter of the Pilgrims," is a delightful story of the early days of the Plymouth Colony by Jane G. Austin, who has done successful work before in this line. She here introduces us to the homes of Governor Bradford, and Captain Myles Standish, and Lieutenant John Alden, and especially to the pure and earnest hearts of the young people in their households. It is just the book to read on Forefathers' Day.

Pamphlets. Mr. Edward R. Knowles has expressed his views plainly and wisely in a little pamphlet, reprinted from *The Watchman*, entitled "The True Christian Science." — A German New-Church Calendar has been prepared by Rev. Adolph Roeder, and published in neat form. Each day has a sentence selected for it, and there is a good deal of matter annexed, doctrinal and otherwise. The aim evidently is to provide for the families what they need. The price is twenty-five cents. Vineland, N. J. — "Temptation," by Rev. James Stalker, D. D., and "The Dew of Thy Youth," by Rev. J. E. Miller, D. D., are pretty little books of a single address in each, published by the Fleming H. Revell Co., and sold at twenty cents apiece. — *The Sower* is a tract publication printed in Manchester, Eng. The number for October last contained an excellent sermon by Rev. John Doughty on "The Christian Ethics of Business Life." — *The Keynote*, a monthly musical journal published at 42 West Twenty-Third Street, New York, at two dollars a year, contains several compositions in each issue. A recent number bears on the cover an excellent likeness of Rev. Adolph Roeder. — "Certificates of Marriage and Baptism," in a neat and inexpensive form, have been published in the German language by Rev. A. Roeder, of Vineland, N. J.

THE NEW CHURCH.

THE MISSIONARY SPIRIT.

It seems to us that a change, decidedly for the better, is coming over our people, which is shown by their increasing interest in our missions. In the early days a certain degree of hopelessness was felt. Our ministers to some degree felt themselves put aside, and found little encouragement in approaching the people of the world at large. They had very little personal acquaintance with the ministers of other religious bodies and with their real views, and they held abstract opinions either grossly condemnatory or unreasonably sanguine in regard to others. Whatever they said or believed was founded upon their interpretation of passages in the doctrines rather than upon personal relations with the people of whom they spoke.

This has gradually changed through the laying aside of prejudice on both sides. We have been received in a more friendly spirit, and have found evidences of encouraging spiritual growth in some quarters, and they of the other side have cast aside some of the grossest of their falsities and have become more teachable.

The effect of this change is marked. At one time our people seemed to be shut up in themselves. They had a few societies and confined their thoughts to the welfare of these centres of influence. The Convention was largely engaged with hearing reports of the condition of its members, legislating for them, and devising means of promoting their growth. The ministers were then almost exclusively concerned with their societies. The lay people held narrow views in respect to some subjects, judging all candidates for the ministry by their own pastor, and looking upon the multiplication of centres and the variation of church methods as a vague prospect not definitely to be striven for. In those days if a young man aspiring to enter the ministry was not in all respects of a certain type, he was discouraged with the remark that he would not be wanted in this society nor in that. In those days ministers very seldom went from one church to another, however evident the need of a change for pastor or people might be. It is

not strange that in those days missionary work was mainly done by ministers who had failed to obtain parishes, who were very poorly recompensed, and who worked with the unpleasant consciousness that very small results were hoped for from their efforts.

But at the present time sufficient advance has been made to be noteworthy. The cause of missions has become altogether the most important part of the Convention's work. A time is set apart during the session for the consideration of the report of the Board of Missions. Some of the best ministers that we have are in this work. Small as it is, their stipends are regularly paid. A sum is annually raised for this purpose which is sufficient to authorize definite appropriations. Methods of work are becoming settled. The right men are being put into the right places. If a candidate for the ministry now presents himself, there is trust enough in the Lord of the harvest to secure him a cordial greeting and what help he requires. The glow of enthusiasm with which a new man receives and wishes to promulgate the new truth is not frozen by contact with doctrinaires. We are becoming a living and earnest church. We begin to love all the world, which is essential to our keeping the Divine command to go into all the world. We are growing hopeful and prayerful in the direction of consecrated missionary effort.

We feel sure that further steps are to be taken, as Providence opens the way. One of these is the distinct discouragement of society extravagance in church building, and the devotion by every society of a proper portion of its income to the work of missions. Another is the still further emphasizing of this use in our Convention meetings, so that the mere purpose of securing a good subscription will be absorbed in a paramount interest in the cause for its own sake. Another is the ultimate appointment of one or more field secretaries who will make themselves personally acquainted with their districts, will be able to open new places, and will have the confidence of the ministers and people under their charge. The final step will be taken when men who are not likely to be wanted as pastors of the older societies are carefully and cordially prepared for the mission fields here and abroad and are sent confidently and affectionately to their labors.

The principal duty now is for the Board of Missions to find work for every man whom it can command, and to find a man for every hopeful place, to spend its funds freely and judiciously, and

to appeal without diffidence for an annual increase of contributions, taking care always that the church is enabled to see the good effect of its larger gifts in the extension of the work into new fields and in the more ample support of the men who have labored and have had patience.

MASCULINE UNWORTHINESS.

We confess that it was with a sense of humiliation that we spent some hours in the Convention of the Women's Christian Temperance Union. Here was a great concourse from all parts of the world. Here were reports of important affairs, publishing, coffee-houses, hospitals, and so on, rapidly called for; and they were always ready, and were models of brevity and force. Here was evidence that a hundred thousand women were banded together, were spending great sums, were achieving noble results, and were growing exceedingly skilful in all the matters which they had taken up, not excepting parliamentary practice.

But the humiliation arose from the manifest necessity which had called these women from their homes. That necessity was and is the lukewarmness of the men who in their worldliness confine themselves to their business, or who in their indifference to their fellowmen allow them to go wrong without making any effort to close the saloons and other abysses into which they fall.

As we went from the convention hall to one of the railway stations, and saw many men reeling about, followed by the smiles of other men, while no one seemed to think of the spectacle as dreadful and intolerable, we could not avoid feeling that the women are far ahead of the men in their susceptibility to the sphere of hell as it affects this earth.

As we watched these poor, ignorant fellows — the easy prey of intriguing saloon-keepers — we felt that our men, before voting to license such places, ought to recall S. D. 2422:

> I spoke with spirits about drunkenness, and it was declared by them to be a heinous sin, that a man thus becomes a brute, and is no longer a man, because manhood consists in the intellect. Man thus becomes a brute, injures his body, hastens his death, and also wastes in indulgence what ought to be of use to others. Drunkenness seemed to them so vile that they abhor such a life, which nevertheless men on earth adopt as genteel.

It is not of course to be supposed that we regard the closing of the saloons to be a sure cure for drunkenness, but we believe it to

be an essential means of promoting reformation. We live in a place where there are no saloons, and where many cases of reform show the wisdom of the no-license policy.

THE EXTENSION OF THE NEW TRUTH.

THE Minutes of the last English Conference give a very interesting list of places in which there are societies or individual members of the New Church. The list seems to include the whole globe with the exception of America. The Journal of our own Convention covers that ground, and it also has a general list, but we think that it is not as full as the English one. In America only societies are catalogued, and of these there are about one hundred and thirty. In Great Britain there are seventy-six. Besides these in both countries there is a small number of independent societies, generally with few members.

Now there is an English list of "isolated receivers," showing about three hundred places in England with from one to seven persons, about forty such places in Scotland, nine in Ireland, and eighteen in Wales. Australia has four societies and fourteen places, New Zealand has one society and seven places, and Tasmania two places. In Europe, Austria has one society; Germany has a general society and seven places; Denmark, one society and seven places; France, one society and two places; Norway, two places; Sweden, three societies and seventeen places; Russia, two places; Hungary, one society; Switzerland, a general society and five places; China, one place; Falkland Islands, one; Holland, four; India, five; Italy, nine; Japan, one, and probably more; Mauritius, one society; Portugal, one place; South Africa, one society and ten places; West Indies, six places.

Thus every region of the earth seems to be mentioned, except South America, of which our Convention ought to make a list.

It is certainly encouraging to find so extensive a diffusion of the knowledge of the Lord's Second Coming, and it is apparent that much more can be done if only those who are of the New Church here and there do their part.

IS OUR RITUAL DEFECTIVE?

A FRIEND lately remarked that our services of worship have a very Jewish tone and seem to be filled with the Old Testament to the exclusion of the New. Another friend recently said that the

preaching which is wanted is that which brings the Lord Jesus Christ prominently before the hearer.

May it be that the perfectly reasonable remark of the second friend is in effect a criticism like that uttered by the first one? Is it possible that, with all the light we have in regard to the Divine Lord Jesus, and that, with the worship addressed to him, we are nevertheless in danger of giving the impression that the Jehovah of the Old Testament is our God, as with the Jews and as with the Unitarians? It is a very serious question which is here raised. If persons should have this impression produced upon them by our worship, they would go away to some preaching which, like that of Bishop Brooks, in Boston, and of other preachers in other places, deals directly with the Lord Jesus in His words and example; or, if they did not go away, they might remain in a hungering and unsatisfied state: or, if young and unreflective, they might go on in an irreligious and unsanctified spirit, disappointing their parents, pastor, and friends.

Whether or not we are open to this criticism, whether or not we are making this mistake, each minister must consider for himself; but one or two general remarks may be made. In the first place, if the use of the name "Jehovah," in reading the Old Testament, is sure to be generally misunderstood, and to give the impression that we are Jewish rather than Christian in our monotheism, then it is better to retain in use the commonly employed title, "The Lord," which has an effect to direct the mind to the Saviour. If we now sing the words of Scripture exclusively from the Old Testament, it will be well to use some hymns also which embody the language of the New and are addressed to the Lord Jesus. If the exclusive use of the Lord's Prayer is understood to tend toward Unitarianism, then it is better to add to it other prayers addressed to our Lord.

In short it must not be overlooked in any service that the Lord Jesus Christ, the Divine Humanity, is the object of our worship, and we must give to all our ritual the depth and fervor which His name excites.

We were lately told that the words with which a Sunday school closed its exercises,

> Now to Jesus Christ the glory
> And dominion shall be given,
> He is Alpha and Omega,
> First and Last in earth and heaven,

were the best part of the day's message; then let us use them freely, and let us introduce others like them. The words, "Even so, come Lord Jesus," once ended the responsive service of the New Jerusalem. It was a strange and unfortunate thing that they were omitted in the revised book.

A graduate of the last year's class at Harvard College lately printed a sonnet which sweetly and strongly says what we have been expressing:

I heard a sermon just this afternoon,
Wherein one spake full loftily of man —
The creature made by God's almighty plan.
Out of God's Self create, and very soon
In God's great Self again to find his boon —
The great All-one restored as he began.
Life here, the preacher said, is but a span —
Betwixt eternal skies a gay festoon.

'T is philosophical perhaps, I said;
Yet 't is so strange — this preacher's fine-spun thought.
No doubt 't is beautiful — 't is richly wrought —
But why so grimly dark, alas! so dead?
O Saviour Christ, he spake not once of Thee,
Our Light, our Life throughout eternity!

SAMUEL HOWARD WORCESTER.

THE decease of this minister at Bridgewater, Mass., Dec. 4, 1891, removes from the list one of the oldest men upon the Roll of the Convention. Though he had not had much pastoral work, and had for many years of his life supported his large family by practising medicine, he was very well known by name to our people in connection with his work as an editor and translator. For the last thirteen years he has given his time almost exclusively to this work, in which he accomplished more than most men could do. He worked early and late in this, his beloved use, and has left, in the handsome volumes which issued under his care from the press of the Printing and Publishing Society, a lasting memorial. He had been ordained minister forty years, and was at the time of his death sixty-seven years old.

THE RELIGIOUS WORLD.

*** Considering how distinctly Calvinistic the Thirty-Nine Articles are it is interesting to read in the *Atlantic* what Prof. A. V. G. Allen, of the Episcopal Theological School, at Cambridge, has to say about the conflict in the last century between Calvinism and Arminianism:

To tell the story of this conflict in the New-England Churches is to recite a chapter without a precedent in religious history; a story, too, not without a touch of tragedy, whose bitter impression still lingers in the consciousness of the New-England people. Elsewhere, as in Scotland or England, in Holland or even in Geneva, the spirit of Calvinism was moderated and softened. In New England alone was the attempt made to render it consistent by carrying it out to its logical conclusion, with the result that it reached an appalling severity, and was characterized by a seeming inhumanity which has no parallel in history. By his towering genius and the force of his high character Jonathan Edwards succeeded in rallying the dispirited adherents of the traditional faith, and inspiring them with the conviction of success. He reasserted Divine sovereignty and original sin with a deeper emphasis; he seemed to have ground to powder the Arminian doctrine of the freedom of the will; he offered a theory of virtue as lofty as it was impracticable, which threatened to annihilate the human affections; and he did it all with an air of such supreme mastery of the situation that no one was found, in his own or a later generation, who could compete with him on equal terms. But it is by no means a safe thing to silence one's own opponents without convincing them, for now many were driven to adopt what is called in philosophy the "double standard": they were forced to admit that reason could prove things to be true which the heart rejected as false. In this situation, so critical, so dangerous to the interests of true religion, questions also began to be asked to which Edwards's writings afforded no answer.

Dr. Allen then gives a full account of the effort of Hopkins to complete what Edwards had left undone, and says:

We are sometimes inclined to wonder whether there was anything in these New-England theologians which corresponded to what is now familiar as modern doubt. Did they ever react from the teaching of their own spiritual ancestors? Did they ever feel that the ground beneath them was hollow? Perhaps not in the same way or to the same extent that their descendants have done. But as we study these obscure controversies in which Hopkins was engaged for the greater part of his life, as we note the strange contradictions into which he fell, we cannot avoid the suspicion that what he called making Calvinism consistent was in reality an effort to escape from the toils of a system in which his large soul was cramped

and ill at ease. He did not possess the skill or the power to rid himself of his shackles; or, if he did, his want of literary art belies him. He seems to be only more deeply entangled with every effort which he makes to be free.

*** An Episcopal clergyman of Cambridge, Mass., the Rev. J. F. Spaulding, D. D., rector of the oldest parish of that faith in the city, lately caused a profound sensation by announcing that he would not preach for a month and would then give his reasons for resigning. This of course crowded the church with eager hearers on the day named. He read a long address giving his reasons for joining the Church of Rome. Among other statements was the following, showing that he has a medieval form of mind. He was originally a Presbyterian, but left that body because of the new spirit in it:

You must know that I would expect to find this rationalistic spirit existing in any body of Christians to some extent; for it is the working of human nature, and I have no such idea of the church as to suppose that the wheat and the tares would not be growing together. But when I came into the Episcopal Church from Congregationalism I did expect there would be stronger safeguards against the inroads of this spirit, for I believed I was coming into the true church of Christ, a true branch of the church. I was always, from that day, a high churchman. I believed in the Divinely appointed ministry handed down by succession from the apostles, in the grace of sacraments, in the infallibility of the church; further, I accepted in their entire fulness, all the articles of the ancient creeds; and accordingly believed, with all my heart, in the catholic doctrine of the incarnation, in the deity of Jesus Christ, in all the gospel of the life of Jesus — His teaching, His miracles, His voluntary death for expiation of sin, His resurrection and ascension; and so, in general, in the presence and power of the supernatural in the world; and in Christianity, in all these ways thus understood, as the way and the only way of salvation for all to whom its message comes.

*** Dr. C. C. Everett, Dean of the Harvard Divinity School, lately read to the Unitarian Club of Boston, a paper on "The Person of Christ." He was remarkably radical in his utterances and, as he is one of the oldest and most respected of the Unitarian ministers, he must be regarded as a representative man. Among his utterances were these:

In this age, which in regard to many things is so *blasé* and so uncannily wise, it is an interesting and even curious fact that many who are among the wisest, the most learned, and the best of their generation, believe that a man who lived some nineteen hundred years ago was in some sort God, and that this man now, in some sense, sits on the throne of the universe.

It is not possible to doubt that Jesus began His career as a disciple of John. He was baptized by John. He took up the cry of John, "Behold the kingdom of

heaven is at hand!" As He gathered about Himself disciples of His own, He sent them out with the same cry upon their lips. In time, however, the disciple became greater than His master.

One other circumstance, which quite early became part of the story of Jesus, did imply that He was not strictly human. This was the idea of His supernatural birth. This by itself would put Him into a category different from that of ordinary men. Parthenogenesis is something wholly foreign to humanity. This aspect of the case, however, is not an obvious one. It is an interesting fact that the Gospels in which the story of the supernatural birth is found take a view of the nature of Jesus that is much more humanitarian than that of some other parts of the New Testament. The development of this story of the supernatural birth is interesting as illustrating the formation and growth of myth.

*** *The Christian Intelligencer*, which is the most outspoken defender of the Holy Word among our exchanges, thus speaks of one who has called it in question:

Dr. Gladden, in his rash and ill-considered book, "Who Wrote the Bible?" maintains that the book of Jonah is a fiction, and says that the prophet fleeing from the presence of the Lord went to Tarshish, as if by getting out of the bounds of the kingdom of Israel he would get out of the sight of Jehovah. He then adds, "If Jonah did entertain this belief, then it is not likely that he can teach us anything about God which it is important that we should know." To this a critic in the *Lutheran Quarterly* justly objects as flippant and irreverent. He says that surely Dr. Gladden must know the peculiar sense in which "the presence of the Lord" is constantly employed in the Old Testament and in the New, and in our language of devotion to this day. The reviewer then adds, "If he should not know this, then he must allow us to apply to him the language he employs in regard to Jonah, viz.: 'It is not likely that he can teach us anything about God [or the Bible] which it is important we should know.'" This is very neatly put.

*** Dr. E. G. Robinson, formerly President of Brown University, has expressed in the *Watchman* (Baptist) his views of the working of the *zeit-geist*:

Every age has its own true spirit. In none has it affected the life and thinking of the Christian Church more visibly than in our own; in none has there been a more complete reaction from the life and thinking of the generations immediately preceding it. Theories of the methods of God's gracious dealing with our race, stated with almost mathematical precision, buttressed with texts of Scripture and argument, and regarded no longer than a generation ago as standing on immovable bases, are now apparently fast dissolving before the breath of the spirit of our time, and no power of argument or persuasion seems able to uphold them. And so with all theories in both morals and religion: the time-spirit is testing them. The scientific disposition, which is the real spirit of our time, is impatient of everything that cannot justify its right to existence by good and sufficient reasons. Neither antiquity nor nobility of origin is sufficient to shield any thought, or form of thought, from the demand that it shall prove itself true or die. Like the at-

mosphere we breathe, this scientific spirit envelops all modern life. To decry it is idle, to escape it impossible. To resist it or attempt to dispel it is as foolish as was the attempt of the well-known woman to sweep out the Atlantic Ocean when it invaded her seaside cottage ; but, unlike the Atlantic in the cottage, the scientific spirit has come to stay, and to drown whatever has not vitality enough to live in it. But our holy religion, founded in the eternal nature of God and the nature of man, has nothing to fear. Science is her handmaid, the servant of God, the minister of truth and of righteousness.

*** *The Reformed-Church Messenger* presents its compliments to the Presbyterians :

The fond imagination that the unrest in our sister church will be speedily allayed by a few softening and modifying changes in their Confession, is a mistake, and as the revision movement goes on, they will find it to be so. What is needed in the case is not a revision, but a restatement of Christian doctrine from the foundation stone up. And we venture the forecast that the Presbyterian Church will not find rest until it is done.

*** A CASE has come to light in which a Catholic priest acknowledged the worth of the McAll Mission in France. *The Independent* relates it as follows :

Among the methods adopted by the McAll Mission, in its various departments, is that of holding Mothers' Meetings. These do a great deal of good, reaching persons who much need good influences, but who are too often overlooked or passed by. One such in Houlgate, Normandy, has had an interesting record of success. During a stormy winter the members present were never less than forty, and often eighty, and the tribute they pay to the help they receive from the meetings is very gratifying to the workers. Among the attendants are not a few Catholics. One of these had found very much spiritual help, but, being a devout Catholic, was fearful lest in some way she was doing wrong, and finally decided to refer the whole matter to the priest at the confessional. After hearing her story in detail, the priest said : " My dear woman, have no fear ; accept this as God's Providence to you. He has led you there that you might have peace. You have my sanction to continue at these meetings."

*** SIR BARTLE FRERE has said in the *Missionary Intelligencer :*

I speak simply as to matters of experience and observation, and not of opinion ; just as a Roman prefect might have reported to Trajan or the Antonines ; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive — preached by only a few scores of Europeans, who, with rare exceptions, had not previously been remarkable among their own people in Europe for intellectual power or cultivation, who

had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success — Christianity has nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent.

*** In a paper headed "The duty of Progressive Men at a Time of Theological Reaction," Prof. Francis Brown has come to the rescue of his colleague, Prof. Briggs, urging progressive men to have courage, unity, and simplicity, and ending his article in the *Christian Union* with the words:

We seek no quarrels. For myself, no man living shrinks more instinctively than I do from the theological conflict, or feels more keenly its wastefulness and its incongruity with the higher ideals of the church of Christ. But to avoid it now would be pusillanimous and faithless. The responsibility for it is not with those who express their honest, earnest apprehension of God's truth as revealed to men, but with those who try to intimidate, to repress, and to silence. We desire from the bottom of our hearts to work with all who are working for our Lord, in doctrine and in practice. The field of the world is white to the harvest. We long to have the Lord send forth well-equipped laborers into the harvest, and to labor in it ourselves, for him. We do not wish to spend our days in acrimonious and expensive debate. But Christian liberty and the attainment of fresh truth are conditions of the most effective service. We dare not allow ourselves to be deprived of the one nor held back from the other. We intend — I am sure that in this I may speak for the progressive men as a body — we intend to hold on our way, with courage and unity and simplicity, trusting in the God of truth, and leaving the results with Him. Our firm belief is that He will so order the affairs of His church — so stimulate those who are holding back, and so guide those who are pressing forward — that all His faithful ones will at last work shoulder to shoulder, heart beating with heart — all learning His lessons, all doing His will, all rejoicing in the variety and beauty and power of His kingdom on the earth, all entering at His summons, with clarified vision and the assurance of His grace, upon the larger lessons and more satisfying service of His kingdom in heaven.

*** There is much wisdom in the following extract from J. H. Newman's sermon on "Faith and Reason":

Half the controversies in the world are verbal ones, and could they be brought to a plain issue, they would be brought to a prompt termination. Parties engaged in them would then perceive, either that in substance they agreed together, or that their difference was one of first principles. This is the great object to be arrived at in the present age, though confessedly a very arduous one. We need not dispute, we need not prove — we need but define. At all events, let us, if we can, do this first of all, and then see who are left for us to dispute with, what is left for us to prove. Controversy, at least in this ages, does not lie between the hosts of heaven — Michael and his angels on the one side and the powers of evil on the other — but it is a sort of night battle, where each fights for himself, and friend

and foe stand together. When men understand what each other mean, they see, for the most part, that controversy is either superfluous or hopeless.

*** A CORRESPONDENT asks the *Christian Union* a shrewd question:

Regarding the resurrection, I would ask your opinion whether the soul, after death and separation from the body, takes on any drapery or tangibility, as I cannot conceive the existence of an entirely disembodied spirit, without form or shape. If it takes on any new body or form, I would ask, in the words of Tindale, the martyr, whether it "be not in as good case as the angels be," and "what need is there of a resurrection?" I only ask, If a good Christian die and go to heaven, for what does he require the resurrection of his once earthly body, since he has been draped with a spiritual body, "after immediately passing into glory"? for I cannot conceive of a disembodied ghost.

But the *Christian Union* has an answer, mainly right:

Few intelligent Christians believe that the earthly body has any resurrection. Resurrection, as we think, is the rising of the spirit at death into the life of the world to come. In that life the spirit builds its own body. It is a living thing, and in all worlds life is a body-builder, just as it is in this world, and according to the laws of the world in which it is.

*** PLYMOUTH CHURCH, Brooklyn, N. Y., formerly Rev. H. W. Beecher's, now in charge of Rev. Lyman Abbott, holds thirty-nine meetings every week. Three Sunday schools are held simultaneously; three preaching services on Sunday evening simultaneously; and during the week we believe that there is not an evening, and we doubt whether there is an afternoon, which is not set apart to some phase of church activity. Besides the Church, the Sunday school, the Sewing Society, the Foreign Missionary Society, the Young Men's Union, the Young Ladies' Guild, the Children's Missionary Band, the two Chapels each with its planetary system of attached organizations, there are two Working-Girls' Clubs, and two Clubs of Boys and Young Men.

A CORRECTION.

IN the sketch of N. F. Cabell's life, published in our December number, Joseph C. Cabell is referred to as the brother of the former. He was his father's brother and a cotemporary of Jefferson.

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